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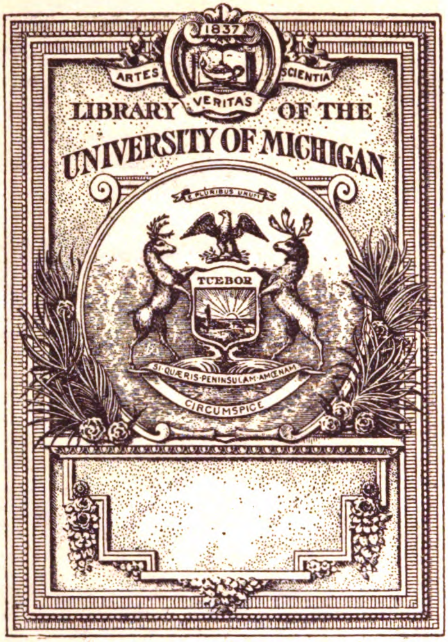
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AN ELEMENTARY AND PRACTICAL

GRAMMAR OF THE GALLA OR OROMO LANGUAGE

AN ELEMENTARY AND PRACTICAL

GRAMMAR OF THE GALLA OR OROMO LANGUAGE

BY

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HIS MAJESTY'S CONSULS IN ETHIOPIA

LONDON:
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PREFACE

In Abyssinia the Oromo, or Galla, language is, perhaps, more widely spoken than any other. "The Galla," says Mr. Foot in the Preface to his Dictionary, "are found in Abyssinia from Harrar in the East to the Sudan frontier in the West, and from Wollo in the North right down to the Southern frontier." The Bararetta and Kofira tribes—probably detached from the rest by the westward expansion of the Somali—are found in the East African Protectorate between the Tana and the Sabaki and also in the neighbourhood of Witu. In spite of dialectical differences between the speech of, *e.g.* the Highland Gallas and those of the Borán, the language as a whole is wonderfully uniform. "The women and children of the Gurre tribe, who inhabit the El Wak Oasis in B.E. Africa and the surrounding districts under the Chief Gababa, talk the same dialect as those of the Walaga, though the men of the tribe, who travel about and have dealings with other tribes, use many Somali and even Arabic words."

To the trader in Abyssinia a knowledge of Galla is of the greatest importance, and more especially in the West throughout the part somewhat vaguely known as Walaga. Walaga may be said to begin as soon as the River Gibi or Omo is crossed on the road to Lekempti, and includes such important trading districts as Īlu Babór, Leiqa, Nolei Kaba, Gedāmi and Anfilo. The trade of Walaga finds an outlet at Gambeila on the Baro River (itself a tributary of the Sobat River), Gambeila being a shipping station in the lowlands of Abyssinia, but leased to the Sudan Government for purposes of commerce. In the large square of territory contained between parallels 34° to 42° of longitude and 4° to 11° of latitude, the traveller will find Galla his chief support in communication with the natives. It is spoken in Jimma, in the Arūsi and the Borán, and in the lower half of Sidāmo, while in a wide circle round Adis Ábaba it is the language of the soil, save in such Cushite districts as are inhabited by, *e.g.*

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the Gurāge, Kambāta, Walāmo, Gamo and northern Sidāmo. But even here it is nearly always understood.

It is a curious fact that, although so many of the great Abyssinian officers are pure Gallas, and although nearly every Abyssinian knows Galla as well as Amharic, yet they do not care to speak Galla in public. This can only be ascribed to a kind of false pride, as in private they will talk it readily. Considering that this Grammar could be translated almost literally into Amharic, it is not surprising that they talk it well. The constant intercourse between the Semitic and Hamitic elements in Abyssinia is naturally reflected in the Amharic and Galla languages and a comparative study of the two would be most profitable, though it is beyond the scope of this book. At the same time a knowledge of Amharic is of the greatest use in learning Galla, and in enabling one to grasp the delicacy of its verbal formation and other idioms. The importance of the verb in both languages is such that it has been considered advisable to index the verbs apart and give their Amharic equivalent in many cases. As Galla is an unwritten language, it is useful to be able to glance at the Amharic for an explanation.

The Grammars available on Galla are not of great practical utility, and it was thus necessary to plan the Lessons afresh, keeping always in mind the needs of the trader and his desire for practical sentences used in ordinary life. It would have been possible to write a Grammar based on the latest direct and oral methods, but such are not suited to the wilds where intelligent teachers may not be found. Much has been left to the diligence of the student, but it is believed that the vocabularies contain material sufficient to enable the exercises to be translated without the aid of a translation, which has for this reason been placed at the end.

It is trusted that a few minutes of reading aloud to servants will give the reader a grip of the phonetic spelling adopted. In a tentative work of this kind no apology for a phonetic alphabet is needed as all representations of symbols are imperfect, and no phonetic alphabet can give a correct picture of a language, since sounds run in groups, and quantity, pitch, accent, etc., must be marred. A compromise is inevitable and it will be noted that the spelling has not always been uniform, but is as heard on the particular occasion.

It will be apparent that the vocabularies contain many words which are rather Amharic or Arabic than Galla, but it was decided not to label them with their origin, as new ideas demand a new vocabulary, and it would have been pedantic and unpractical to include only those words which might be classed as pure or classic Galla. Philology also is proverbially dangerous. While Somali has much in common with Arabic, it has at the same time its Hamitic affinity with Galla.

The sentences have been passed by unlettered Gallas, acquainted only colloquially with Amharic. The uniformity of the dialects is under the circumstances striking, separated as are the tribes by the most formidable natural barriers of mountain, river, forest or desert. These physical obstacles are immense and are intensified by the administration which makes it almost impossible to pass from district to district without written permits. As the crow flies, the authors are only some 450 miles apart, but for a letter to be sent from Mega to Gorei *viâ* Adis Ababa, and for a reply to be received, no less than three months are necessary—a fact which affected the earlier publication of the book.

It was at one time intended to print all the sentences in the Ethiopic or Amharic characters as well as in Roman, but the idea was abandoned as unpractical so far as the more grammatical part of the work was concerned. But it will be seen that this double method has been carried out towards the end of the Grammar, and the student is strongly advised to learn the Amharic alphabet, even if he has not the time to specialise on Amharic itself. He will thus gain access to the work of Onesimus Nesfb, the Galla-born Swedish missionary, to whom the authors are profoundly indebted for his labours and writings, His greatest composition is a Galla Version of the Bible, printed in the Amharic characters and published in 1899 by the Mission Press of St. Chrischona, near Basle, Switzerland, at the expense of the British and Foreign Bible Society of London. He has also written "The Galla Spelling Book," published by the Swedish Mission Press at Moncullo, near Massawa, in 1894. This Ethiopic character is generally used and understood by the more educated Gallas, and, in fact, except where the Roman script has been introduced into the Mission schools, it is the only script current in Abyssinia. It was, therefore, thought advisable to print certain stories, letters, etc., in Ethiopic towards the end of the book, and thus widen the utility and scope of the Grammar.

The authors are also much indebted to Professor Viterbo's compilation and to the Somali Dictionary and Grammar of Padre Giovanni Maria da Palermo, since Somali helps to throw light on many points presenting difficulty in Galla. Both these works were provided by the kindness of Cav. S. Bertolani of the Italian Legation at Adis Ababa. The learning and wide reading of Miss Alice Werner have also been of material aid.

Any criticisms and suggestions will be gladly received by either of the authors, c/o the British Legation, Adis Ababa. Their respective Consulates are at Meiga and Gorei, but the above is their postal address.

A. W. H.
C. H. W.

ABYSSINIA,
1922.

ELEMENTARY GRAMMAR
OF THE
GALLA OR OROMO LANGUAGE

PHONETIC ALPHABET

§ 1.—The following signs are used throughout.

a	as a in fat.
ā	as a in father.
b	English b.
č	as ch in church.
ç̌	an explosive ch; cf. ጨ.
d	English d.
ḍ	the Galla cerebral d, not a dental.
e	as e in bet.
f	English f.
g	as g in go (never soft).
h	as h in him.
ḥ	a deeper h, a modified ح.
i	as i in fin and sinner.
ī	as i in ravine = ee.
j	as j in Japan.
k	as k in king; c is not used as tending to ambiguity.
l m	English l and m.
n	English n.
ñ	as n in Spanish señor, cf. ኘ.
o	nearly always the o in sore, nor. Rarely the o in sob or not, and the latter sound is therefore not represented.
ō	as o in sober, no.
p	English p.
q	Amharic ቀ, guttural; cf. ق when this is not a g.
r	usually rolled.
s	English s.
š	English sh.
t	English t.
ṭ	explosive t; cf. ጠ and ط.
u	as u in full.
ū	as oo in fool.
w	English w.
y	English y.
z	as z in zodiac (only in foreign words).

Diphthongs:

ai	as in aisle or i in I.
au	as au in Mauser or o in how.
ei	as ei in eight.
uo	as uo in quorum.

Where the two vowels of au and ai have to be pronounced separately with sounds much resembling the Cockney pronunciation of ai and au, the first is marked with a ¯, *e.g.* tāi and hā-tāu.

§ **2.**—There are hamzated or sobbing sounds which are indicated by the introduction of a ’. The catch of the breath varies much with the person speaking, and the hamza is not invariably distinct, *e.g.* ha’ra, “ to-day.”

§ **3.**—A modified ع is sometimes heard, though Galla does not favour the sound so much as Somali, being a softer language and less guttural. To indicate the ع a ‘ has been inserted.

§ **4.**—The Galla ḍ is a most fugitive sound and most difficult to pronounce, especially at the beginning of a word. The same sound occurs in Somali. It is a soft cerebral and a kind of reduced ض pronounced with the tip of the tongue right back at the top of the palate. It might perhaps be best pronounced by one with a very bad cold in the head.

§ **5.**—The full breathed Arabic ح only exists in a modified form, though the difference between h and ẖ is distinct at times.

§ **6.**—For practical purposes only the d and the Galla ḍ have been recognised, though just as in Somali a third d—the ض—may be heard.

§ **7.**—The initial h is often very indeterminate and some would pronounce it where others ignore it. This will be noted in the in- and hin- prefixed to the positive and negative verb. There are indications that h and ẖ have always tended to disappear, especially at the end of words, *e.g.* the class of verbs terminating in -á, which probably represents an original -āẖ-, and Somali sadeẖ (three) and wāẖ (thing), side by side with Galla sadi and wā.

§ **8.**—In the vast majority of cases the tonic accent will be found to fall on the penultimate syllable. When a word, then, is not a monosyllable, it may be inferred, in reading or recitation, that this stress. in the absence of any mark to the contrary, is to fall on the last syllable but one. Such words are left unaccented, *e.g.* meika, eiño, walaka, isāni, where it is unnecessary to accent and write the words as meíka, eíño, waláka, isā́ni. Where the vowel of the penultimate syllable is long, it is marked long, *e.g.* isāni.

Monosyllables are left unaccented. If long, the vowel is so marked, *e.g.* māl.

Where the accent of a word (not being a monosyllable) is oxytone or proparoxytone, or where the accent is further back than the propenultimate, the syllable stressed or accented is marked with a ʹ, *e.g.* besán, isán, afúr, íntali, nánbita, sáṭini, wáraqata.

Where there is a secondary accent, in most words only the main accent is inserted, in order to avoid an accumulation of marks, and generally there can be no doubt as to the unaccented syllables, given the fact that the quantity of the vowels is known, *e.g.* áškariko has been so written and not áškarikó, wáraqata and not wáraqatá, hīrbātakeísani and not hīrbấtakeísani. Only in doubtful cases has a word two accents marked on it. A few minutes of reading should show clearly the method adopted, as servants are quick to correct mistakes of accent.

§ **9.**—Liaison between words is very frequent and often puzzling. So far as possible words have been kept separate in the exercises and not run together, while the sign ‿ is used to indicate a close liaison. Some words—and especially the demonstratives, kuni, kana, suni, sana—are practically enclitics and throw their accent back on to the final syllable of the preceding word, which thus changes its own accent, *e.g.* instead of gāngein kúni one must pronounce gāngeín‿kuni, mūčá‿kana and not mūča kána. The exercises would have become too obscure if words had been run together too freely, *e.g.* natīmi, "tell me," might have been puzzling, whereas, when written nati-hīmi, hīmi is seen to be the verb and nati a pronominal phrase. It is a question of quick pronunciation and merging of unaccented syllables.

§ **10.**—As in Amharic—and for the matter of that in many languages—there is a peculiar lilt or intonation which it is desirable to cultivate as an aid to being intelligible. Compared with Galla, English is rather dull and toneless and, if the words are minced, natives find it hard to understand one. Galla, with its fondness for final vowels, resembles Italian in sound and loves to curl the tongue trippingly. The delicacy of such a sound as a -ti is instructive.

§ **11.**—Whereas the p is not found in Somali, it does occur in Galla and is often an alternative with b. In transliterating Galla into Amharic the Amharic p is utilised for representing the Galla ḍ, but with no great success.

§ **12.**—It is interesting to note how—at any rate in the West—there is a tendency to drop the q, k, or g in the middle of words, just as the Cairene drops his ق. In Amharic, too, the Φ is sometimes dropped or becomes hamzated.

§ **13.**—The hyphen - has been employed as an aid to grammar to show the construction of words. For accentual purposes words connected by a hyphen may be regarded as one, and instead of ná-kénei the word will be written nā-kenei. Only in doubtful cases is the word before the hyphen accented in order to show where the first accent falls.

The following words are useful as an exercise is pronunciation :

bīta	left	lafa	ground
bitá	buy (imper. pl.)	lafei	bone
būa’	profit	liqi	debt
buá	descend (imper. pl.)	liki	exact
baiyei	many	marga	grass
bai’	excellent	mīrga	right
ḍaḍā	butter	ofi	self
dāḍi	mead	ōfi	drive (imper.)
dua	death	qara	edge (knife’s)
dūwa	empty, only	kara	road
ḍugā	true	turi	wait (imper.)
ḍūga	drink (imper. pl.)	ṭuri	dirt
gadi	down	weiā	toga, upper garment
gaḍei	bad	weiya	better
lāfa	soft		

LESSON No. 1

THE SINGULAR NOUN

§ **14.**—The commonest terminations of Nouns are in **-a**, -ei, -i. The following is a list of nouns which will serve to illustrate the rules governing the use of the Noun:

nama	man	gārba	slave
fārda	horse	naḍi	woman
mūka	tree, wood	íntala	girl
goftā	master	durba, dúbara	maiden
gifti	mistress, queen	hāḍa	mother
moti	king, lord	Amāra, Sidāmo	Abyssinian (adj.)
gāngei	mule	nīti	wife

§ **15.**—The noun takes the endings -n, -ni, -in or -i, as the nominative or subject—

nama	becomes	namni	gāngei	becomes	gāngein
fārda	„	fārdi or fārdin	naḍei	„	naḍein
goftā	„	goftán or goftāni	íntala	„	íntalin or íntali
mūka	„	mūki or mūkin	durba	„	durbi or durbin
gifti	„	giftin	nīti	„	nītin
moti	„	motin			

§ **16.**—Where a Definite Article would be used in some languages, Galla may make use of certain Demonstrative Suffixes, which are in turn liable to alteration by the addition of the nominatival -i or -in noted in the preceding paragraph. Thus a word may take—

(*a*) as a Definite Nominatival Suffix—
-čin, -či, -čiči or -tiči in the case of Masculines
-tin or -ti „ „ Feminines

these becoming—

(*b*) as a Definite Accusative or Objective Suffix—
-iča, -tiča, or -čiča for Masculines
-iti or -ti „ Feminines

or the word itself may remain unaltered.

It is difficult to lay down a rigid rule, but one may say—

namni or namiči or namtiči or namičiči	the man	ḍūfei (masc.) ḍūftei (fem.) came
fārdin or fārdi or fardiči or fardičin	„ horse	
gāngein or gāngiči or gāngiti (if fem.)	„ mule	
mūki or mūkin or mūkiči	„ wood	
goftān or goftiči	„ master	
giftin or giftitin	„ mistress	
nītin or nītitin or nītiti	„ wife	
íntali or intálatin	„ girl	
durbin or durbi	„ maiden	
hāti (for hāḍati)	„ mother	
Amārtiči (or Sīdāmtiči)	„ Abyssinian man	
Amārtitin or Amārtiti (or Sidāmtiti)	„ Abyssinian woman	
moti or motin or motičin or motiči	„ king	

according to place and district. Thus the Demonstrative part of the suffix is not essential, and the Noun with the nominatival suffix is sufficient to express "the."

§ **17.**—When the Noun is an Object and it is desired to express "the," the suffixes are more regular, *e.g.*—

ani, I	namiča fārdiča gāngiča or gāngiti mūkiča motiča goftiča Amārtica, Sīdāmtiča Amārtiti, Sīdāmtiti giftiti nītiti naḍiti intálati	the, etc.	ārgeira, have seen.

§ **18.**—The Indefinite Article is expressed in the Nominative by the Noun alone unchanged or by the addition of the numeral, toko, "one," which may or may not demand the same alterations in the final syllable as those indicated above. Thus one may say—

gāngein toko motin ,, namni ,, fārdi ,, gārbiči ,, naḍitin ,,	ḍūfei or ḍūftei	came		or gāngei or gangiči or gāngiti ,, moti or motiči ,, nama or namiči ,, fārda or fārdiči ,, gārba or gārbi ,, naḍei or naḍein

In the Accusative the simple noun is usually combined with toko. It will have been noted that toko always follows the noun, *e.g.*—

'ani, I	gāngei toko moti ,, nama ,, fārda ,, gārba ,, naḍei ,,	ārgeira, have seen a mule, etc.

But one could also say gāngiča, motiča, namiča, etc.

A Genitive, such as "the horse of the king," would be—
(*a*) as Subject—
fārdi (or fārdiči) motiča d̥ūfei. . . . . came.

(*b*) as Object—
ani fārda (or fardiča) motiča ārgei. I saw. . . .

§ **19.**—"And" is expressed by the suffix -f or -fi, *e.g.*—

fardaníf gāngein d̥ūfaneiru.	The horse and mule have come.
ani fardāfi gāngei ārgei.	I saw the horse and mule.

Note.—Save in the case of monosyllables and in the absence of accent the stress in pronunciation is to be laid on the penultimate syllable. Where the stress occurs farther back, *e.g.* íntali, the stressed syllable is marked with the acute accent. Where the stress is on the last syllable, *e.g.* goftán, the acute accent is similarly employed.

VOCABULARY No. 1

ani	(nan)	qaba	*I have*	māl, māli	*what?*
ati	(in)	qabda	*thou hast*	mālif	*why? (lit. for what?)*
ini	,,	qaba	*he (it) has*	esa, esati	*where?*
išei(n)	,,	qabdi	*she has*	meri	*where?*
nui	,,	qabna	*we have*	meika	*how much, many?*
isín(i)	,,	qabdu	*you ,,*	mīti	*not*
isán(i)	,,	qabu	*they ,,*	ama	*now*
hori			*cattle, money*	ei	*yes!*
				wau	*no!*
úfata			*clothes*		

EXERCISE No. 1

Nui hori qabna? Māl qabdu isín? Fārdi esa?[1] Gāngei meika qabda? Ani Amāra miti. Māl qabda ama? Mūka qabda ati? Wau. Nad̥ein hori meika qabdi? Goftā qabdu isín? Ei, qabna. Namni esa ama? Ufata meika qabu isāni?[2] Isān fārdāfi gāngei qabu. Horīfi úfata esa? Māli ati?[3] Horin meri? Išein[4] māli? Hori qabdu isín?[5]

[1] Verb "to be" unexpressed. [2] Polite form in allusions. "His Excellency." [3] Verb unexpressed, *i.e.* what's the matter? [4] Išei or isei according to district. Note nominatival -n. [5] Polite form in direct address. "Your Honour."

LESSON No. 2

PREDICATIVE -ḌA

§.**20.**—In a simple positive predicate, *e.g.* "I am good," the verb "to be" is not expressed in the present, but the suffix -ḍa replaces it for all genders and numbers. The accent in some cases undergoes a change.

ani gā́riḍa.	I am good.
ini gababāḍa.	He is short.
išein ḍeirtūḍa.	She is tall (-tu is a femin. termination).

Where the predicate is negative, the adjective occurs alone with the negative following it, and the -ḍa suffix is omitted.

ani gāri mīti.	I am not good.
ini ḍeira mīti.	He is not tall (it is not long).
išein gabābdu mīti.	She is not short (-du is a femin. termination).

The verb jira, "there is, he is," gives rather the idea of existence than of being, and is not used in such constructions as the above. Thus—

fardi jira?	means	Is the horse in the stable or at the door?
ati namāḍa?	,,	Art thou a man?
namni jira?	,,	Is there a man?

This predicative -ḍa can be attached to adjectives, nouns, verbs, and interrogative pronouns. Thus one hears the question :

ati eiñūḍa? Who art thou? (eiño means "who?")

§ **21.**—The Adjective follows the noun qualified and may assume the same nominatival and demonstrative suffixes as the noun. This applies also to the Numerals, both cardinal and ordinal. *E.g.*—

fardiči lamafā́n ḍūfei.	The 2nd horse came.
gifti soreiti ḍūftei.	The rich lady came.
namni fūrdan esa?	Where is the fat man?

where lamafa is the ordinal, from lama, "two." Note change of accent. Soresa means "rich."

VOCABULARY NO. 2

gabāba	*short*
guda	*big, very*
ṭenā	*small*
gaḍei	*bad*
ḍeira	*long, tall*
fūrda	*thick, fat*
bala'	*broad*
mana	*house*
besán (3)	*water*
laga	*river*
hoji	*work*
gārba	*slave*
toko	*one*
lama	*two*
sadi	*three*
afúr	*four*
šan	*five*
ṭeno	*some, a little, a few*
jira	*there is, he (it) is*
jiru	*there are, they are*
ínjiru	*there is not, are not*

ani inqabu.	*I have not*
ini ,,	*he has not*
fīdi	*bring (imper. 2nd sing.)*
keni	*give (imper. 2nd sing.)*
dafi	*hurry (imper. 2nd sing.)*
kuotu	*come (imper. 2nd sing.)*
kuotá	*come (imper. 2nd plur.)*
nā-fīdi	*bring me*
nā-keni	*give me*
ani inbeiku	*I do not know*
ini ,,	*he does not know*
as, asi.	*here*
ač, ači.	*there*
kesa	*within, on, in (prep.)*
atám, atami	*how?*

EXERCISE NO. 2

Hojin atami? Dafi gāngei sadi nā-fīdi. Ati atám? Ani gáriḍa. Mana kesa namni ínjiru. Lagni guda balāḍa. Gārbi jira asi? Ei, lama jiru. Hoji qabu išán? Wau. Fārdi ḍeiran esa? Laga kesa jira. Sīdāmtiči guda ḍeirāḍa. Ini gabāba miti. Dafi besán ṭeno nā-keni. Ini gaḍeiḍa, nama gāri miti. Motiči atám? Ani inbeiku. Hori qabda ati? Ani inqabu ama. Hoji ínjiru ama. Gāngeín‿kun[1] guda fūrdāḍa. Kuotu asi, māl qabda? Mūka šan qaba. Mūka afúr ṭiṭino[2] nā-fīdi. Mukiča mana kesa fīdi dafi. Mālif hori inqabu ini? Bešán[3] jira laga kesa? Ei, ṭenōḍa. Goftán esa? Mana kesa jiru.[4] Isāni atám jeru? Ġáriḍa. Isini atám? Hojin jira ači? Ínjiru. Isín kuotá.

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[1] This. [2] Plural. [3] Besán or bešán, according to district.
[4] Polite plural.

LESSON No. 3

GENDER

§ 22.—There are no distinguishing characteristics for the Masculine or Feminine, save where these are shown by the demonstrative suffixes noted in § 16, or by the adjective or verb.

Difference of Gender may be indicated :—

(a) by the word itself—

moti	king	gifti	queen
mūç̌a	boy	durba	maiden
gurba	,,	íntali	girl
ḍīrsa	husband	nīti	wife
aba	father	hāḍa	mother

Words such as—

gārba	slave	fārda	horse
gāngei	mule	harei	donkey

may be common in Gender, though a mule, as in Amharic, is usually spoken of in the feminine.

(b) by the word for "male" or "female." Cf. Somali, Arabic, and Amharic.

fārda korma	stallion	fārda ḍaltu	mare
harei ,,	donkey (m.)	harei ,,	donkey (f.)
lenç̌a ,,	lion	lenç̌a ,,	lioness
símbiro ,,	bird (m.)	símbiro ,,	bird (f.)
sarei ,,	dog	sarei ,,	bitch

Kórma-mó ḍaltūḍa? Is it male or female? Where -mó means "or."

VOCABULARY No 3

eiño	*who?*	yōm, yōmi	*when?*
ádarā	*please*	-ti	*on, in, at, to*
bodei, gúlana	*afterwards*	-ra	*on, from*
ha'ra	*to-day*	-kō, -kōti	*my*
bori, buri, bur	*to-morrow*	-kei, -keiti	*thy*
kaleisa	*yesterday*	-keiña	*our*

gārbu	*barley*	bani(imper.sing.)	*open*
maqā	*name*	çūfi „	*shut*
odu	*news*	ilāli „	*look, look at*
qoriča	*medicine*	ḍaqi „	*go*
bálbela	*door*	goḍi „	*do, make, put*
gábatei	*table*	bāsi „	*take away, send away, pay*
hārka	*arm, hand*		
ati inbeiktu	*thou didst know*	fuḍu „	*take, receive*
ini sī-kenei[1]	*he gave thee*	obolesa	*brother*
ini nā -kenei[1]	*he gave me*	oboleiti	*sister*
ati ḍūftei	*thou didst come*	iti-	*in it, by it, in him, by him* (prefixed to verb)
tāi(imper.sing.)[2]	*sit down*		
kāi „	*rise up, start*		

Exercise No. 3

Úfata bāsi dafi. Hori asi goḍi. Tāi asi, gūrba. Odu qabda ha'ra? Odun māltu[3] jira? Wau. Odun ínjeru. Esa ḍūftei, abo[4]? Dafi ḍaqi, obolésako. Oboleitinkei atami? Išein guda gáriḍa. Kaleisa hori eiño sī-kenei? Goftāko na-kenei. Ȧdarā bálbela çūfi. Maqānkei eiño? Maqānko Tafarīḍa. Maqākei inbeiku ani. Mana kāi,[5] abo. Hojinkei māli? Hoji inqabu ama? Ini hori meika qaba? Hārka kesa mal qabda? Qoriča toko qaba. Fārda ḍaqi ilāli. Qoriča eiño sīkenei? Yōm ḍūftei, gūrba? Kaleisa, goftāko. Hārkākei māli ha'ra? Qoriča gabateiti goḍi. Qoriča bāsi ama. Mukara goḍi. Bálbela ṭeno bani, mūča. Gangiča bāsi. Mana fārda çūfi. Elāli ati! Ṅamni ínjeru ač. Bodei manakōti kuotu. Hori bori nākeni, ama mīti. Gārba sadi eiño sīkenei? Amāra toko kaleisa nakenei. Dafi gārbu ṭeno fārdati keni. Buri kāi. Hoji fārda inbeiktu ati? Inbeiku. Fuḍu hori. Hārkan namiča atám? Daqi elāli. Laga kesa bešán jera? Ei, iti-jera. Isín goftakeiña mīti? Hojikeiña gudāḍa ṭeno mīti. Mana kesa eiño jera? Namni afúr jeru. Gāngei sadi nāfīdi. Ini namni soresāḍa. Namičí‿kuni eiñūḍa? Inbeiku ani.

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[1] Note that ani, "I," becomes nā, "me," as object of a verb; ati, "thou," becomes sī, "thee," as object of a verb.

[2] Note all these imperative singulars ending in -i, with the exception of the verb fuḍu, which makes it in -u owing to the ḍ of the root.

[3] Adjectival form. [4] Vocative. [5] *I.e.* leave the house.

LESSON No. 4

§ **23.**—The Plural has many forms, but fortunately there is a tendency, as in Amharic and Arabic, to avoid it.

The so-called nominatival suffixes -i, -n, and -ni may be also added to the plural endings.

Many words have various plurals, *e.g.*—

Word.	*Meaning.*	*Plurals.*				
ārba	*elephant*	arbōn	arbōta			
durba	*maiden*	durbōn	durbōta			
fārda	*horse*	faradōn	faradōta	fārdein	fārdeiyi	
gāngei	*mule*	gāngōn	gangōta			gángoli
gārba	*slave*	gārbōn	garbōta			
gifti	*mistress*	giftōn				gíftoli
gofta	*master*	goftōn	goftōta			góftoli
gūrba	*lad*				gūrbeiyi	
hāḍa	*mother*	hāḍōn		háḍawan	háḍoti	
harei	*donkey*	harōn	harōta		hareiyi	
lenča	*lion*	lenčōn	lenčōta		lenčeiyi	
mana	*house*		manōta	manein	maneiti	
moti	*king*		motōta			mótoli
mūka	*tree*				mūkeiyi	
naḍei	*woman*	naḍōn	naḍeinōta	naḍein		
nama	*man*	namōn	namōta		nameiya	
obolesa	*brother*		obolōta		oboleiya	
oboleiti	*sister*				oboleiyi	
sā	*cow*		sāōta	sāwan		
sarei	*dog*	sarōn	sarōta	sarein	sareiyi	
šūmi	*officer*	šūmōn	šūmota			šúmoli

Of these terminations—

(*a*) There is no plural in -o though the adjectives (cf. Lesson 20) show it, and the -n seems original. By adding an i a nominative is formed, *e.g.* garbōni, the slaves. The accent is not always on the -on, nor is the o always ō.

(*b*) The -ōta form may be taken as the accusative or non-nominatival ending. But it is used in the nominative, though an -ōti form is heard, *e.g.* naḍeinōti ḍūfan, "the women" came. The accent tends to fall on the syllable before the -ōta and the o may be long or short. Háḍoti seems an isolated form.

(*c*) Naḍeinōta looks like a double plural.

(*d*) An i can be added to the -ein and -wan forms to show the nominative. These plurals are not common.

(*e*) The -eiya form is masculine and -eiyi feminine. An -n added to either is nominatival.

The -eiti is for feminines and becomes -eitin in the nominative.

(*f*) The -oli form seems common in gender and becomes -olin in the nominative. The accent falls before the -oli suffix.

Analogy may have played an important part in the formation of these plurals. One is usually safe in choosing the -ōn form for the nominative and -ōta for other cases.

§ **24.**—"And" may be expressed in two ways:—

(1) By using the preposition -f or -fí (meaning "with") when living objects are associated, *e.g.*—

ani garbotā́f sarōta argeira.	I have seen the slaves and dogs.
„ fardeinff šū́moli „	„ „ „ horses and chiefs.
garbonff sarōni ḍūfaneiru.	The slaves and dogs have come.
fardeinff šū́molin „	The horses and chiefs „

(2) By using the conjunction -s, which is more truly a translation of our "and." It connects objects whether animate or inanimate, *e.g.*—

ani fardás gangeís hareís argeira,	I have seen the horse, mule, and donkey,

the accent tending to fall on the last syllable. Similarly the preposition -f is accented.

VOCABULARY NO. 4

jā	6	īsá‿kami	*which?*
torba	7	baiesa, bai'	*excellent*
sadeít	8	baiyei	*much, many, very*
sagal	9	faiya	*well, healthy*
kodán	10	fago	*far*
húnduma[1]	*all, every*	ḍio	*near*
kuni, kana	*this*	afā́n	*language*
suni, sana	*that*	Sīdāma	*Abyssinian*
kam, kami, kamtu	*which?*	kara	*road*
		ç̌āka	*forest*

[1] Also hundumtu, húndinu, etc.

ani (nan) beika	*I know*
ati (in) beikta	*thou dost know*
ani (in) turei	*I was*
ati turtei	*thou wast*
ini turei	*he, it was*
ati ilāltei	*thou didst see, look*
ati ā́rgitei	*thou didst see*
ati bītei	*thou didst buy*
ati gotei	*thou didst do, make*
atám bultei?	*how didst thou sleep?*
atám oltei?	*how didst thou pass the noon?*
gā́riti buli	*sleep well*
gā́riti oli	*pass the noon well*
danu	*much, many*
jara	*people* (*often used as plur of* nama, *man*)

Exercise No. 4

Ārbōta esati ā́rgitei? Laga kesa fago. Ārbi ḑio jera? Ei, kaleisa sadeitan[1] ārgei ḑio çāka kesa. Kaleisa esa turtei ati? Asi‿nturei mana kesa. Gā́ngoli torba esa bītei ati? Gā́ngoli Sidamtiči sikenei? Atám bultei? Ani faiyāḑa. Atám? Gā́riḑa. Baiesa gotei ha'ra. Gā́riti oli, obolésakō. Dafi harei šan nāfīdi. Jara (namōta) esati ā́rgitei? Kaleisa ç̌āka kesa māl ilāltei? Mana kesa eiño ā́rgitei? Naḑein esa? Šūmoli hundumtu mana kesa jiru. Fardí‿kuni baiesa. Eiño sīkenei? Musmāra sana kesa[2] sagal nākeni. Fārda īsá‿kam bītei? Gurba īsá‿kam ā́rgitei? Namni hundumtu esa? Húnduma baiesa gotei. Musmāri fuḑu. Musmāri qabdu isín? Ei, baiyei qabna. Ini harei baiyei inqabu. Ini harei danu qaba. Hori danu nābāsi. Kaleisa atam gotei? Manakeiti ḑio mīti? Wau, fagōḑa. Gāngiči esa jera? Inbeiku ani. Odun atám? Baiesa mīti? Gúlana kuotā́, oboleiyanko. Oboleiyankei meika? Isāni esa? Namni sagal danūḑa. Sidāma baiyei inbeiku ani. Ani afā́n Sīdāma baiyei inbeiku. Abānko kaleisa faiya turei: ama ini faiya mīti. Ha'ra odu baiesa qabda ati? Ei, goftāko, odun baiesa. Bur kará‿kaʋa ḑaqi. Atam oltei, abo? Gā́riti oli. Eiño ati? Kuotu asi. Kara‿keiña beikta ati? Ei, beika: Hoji māli beikta? Hojín‿kuni gāri mīti. Karati māl elāltei kaleisa?

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[1] Plural.

[2] Kesa equals "from among."

LESSON No. 5

CASE EXPRESSION

§ **25.**—There is no rigid rule for the position of the Subject or Object. The Subject is shown by either the sense or the nominatival suffix -i, -n or -ni. Emphasis may decide the order, *e.g.*—

namiči kan ḍūfei eiño ini?	The man who came, who is he?
namiča kan ḍūfei ā́rgitei?	The man who came, did you see (him)

§ **26.**—The Vocative is expressed in four ways:—

(*a*) No alteration—

ḍaqi, gūrba!	Go, boy!

(*b*) By the use of ya (as in Arabic)—

ya nama, kuotu!	O man, come!

(*c*) By the suffix, -na or -nana—

járana, kāā́!	O people, rise!
gūrbanana, ḍaqi!	O boy, go!

(*d*) By a combination of (*b*) and (*c*)—

ya námana, kuotu!	O man, come!

§ **27.**—The idea of a Genitive is expressed—

(*a*) By simple juxtaposition, *e.g.*—

bīya Bórana beikta?	Dost thou know the land of the Borana?
Mani namiča esa?	Where is the man's house?

(*b*) By putting the possessor first and using a possessive personal pronoun later with the object possessed, *e.g.*—

namiči kaleisa kan ḍūfei mánisa esa?	The man who came yesterday, where is his house?

The word īsa or -sa is the objective case of the nominative ini, he, and may mean him, it, of him, of it, to him, to it, etc., *e.g.*—

īsa-rúkutei.	He struck him.
īsa-kénei.	He gave to him.

the unaccented form isa, or shortened form -sa, being used for the Genitive and suffixed. Mana īsa>mánisa.

§ **28.**—The idea of Datives, Indirect Objects, etc., is given by prepositional suffixes:—

(*a*) -f or -fi, meaning to, for, with (cf. the phrase mālif, for what, *i.e.* why ?)

(*b*) -ti with the meanings to, for, from, at, in. This suffix is not always clearly pronounced as the voice falls after the syllable with stress. The sense usually indicates which of the meanings "to" or "from" is intended, *e.g.*—

ani Bureiti nánḍaqa.	I am going to Burei.
ani Bureiti ḍūfeira.	I have come from Burei.

atamiti, for how, *i.e.* how ?
esati, to, where, *i.e.* whither ? or from where, *i.e.* whence ?
māliti, for what, *i.e.* why ?

gā́riti oli.	Pass the noon in goodness, *i.e.* well.
asiti, ačiti.	From here, from there.
gārbu fārdati keni.	Give barley to the horse.

(*c*) -ḍā́f or -ḍā́fi, meaning "for the sake of." This is common with the Infinitive used as a noun, *e.g.*—

ilāluḍā́f ḍūfeira.	I have come to see.

One can also say ilālū́f ḍūfeira, cf. (*a*). If this -ḍāf is a combination of -ḍa and -f, one may hazard the conjecture that the Predicative -ḍa (cf. § 20) is prepositional in origin. The suffix -ḍā is also current = "to."

One can thus say—

motī́f or motiti or motiḍā́ hori bāsi.	Pay money to the king.
anā́f or nā- keni.	Give me.
eiño sīf or sī- or siti kenei.	Who gave thee ?
eiño īsati or isā́f or īsa-	,, ,, ,, him ?
eiño isīti or isīf } ,, išeiti ,, išeif }	,, ,, ,, her ?

But īsa-kenei would be ambiguous, as īsa might mean "it" and be a direct object.

eiño nuti	or nūf	or nū-	kenei ?	Who gave to us ?
,, isini	or isinī́f	or isini-		,, ,, you (Your H.) ?
,, isāniti	or isānī́f	or isāni-		,, ,, them (His Exc.) ?

Ini Faranjotā́f gāngei bītei.	He bought a mule for the Europeans.
Ini Faranjiḍā́f ,, eirgei.	He sent ,, ,, European.

§ **29.**—The idea of an Ablative (instrument, agent, separation from, etc.), is also expressed by prepositional suffixes.

(*a*) -tu, meaning "from," usually with the Personal Pronouns only.

kana nātu goḍei.	This I did from myself.
mūč̣á‿kana nātu ḍálatei.	This boy was born from me.

The Passive is rather avoided in Galla, though ḍálatei happens to be a verb with active form but passive meaning.

(*b*) -ra, also meaning "from." There is an adverbial form, ira, "up."

nama tokora bāei.	It came out of a man (note how the -ra is suffixed to the qualifying adjective, etc.).
fārdara kūfei.	He fell from the horse.
mūkara kūfei.	He fell from the tree.

One cannot say fārdičara or mūkičara kūfei.

(*c*) -ḍán, -ḍāni -ní, -n, -nán -tan or -tin	Instrumental "with." (cf. § 46, where ḍān ḍáni, -ni, -n, also mean "to")
-tin	Agent "by."

Ini horitán (or horiḍán) bītei.	He bought with money.
Ini dagán (or dagaḍán) rukutei.	He struck with a stone.
Kana tumtūtin tólfamei.	This was made by the smith
Milki gāriḍán ārgei.	By good luck I found (saw).

Note how the -ḍán follows the adjective.

VOCABULARY No. 5

koda toko	11	gūya	*day, time*
„ lama	12	ani (nan) barbāda	*I want*
„ sadi	13	ati (in) barbāda	*thou wantest*
kod‿afúr	14	īni (in) barbāda	*he wants*
dígdama	20	išein (in) barbādi	*she wants*
sóduma	30	č̣eiei	*he crossed*
afúrtama	40	rúkutei	„ *struck*
fōn	*meat, flesh*	ḍūgei	„ *drank*
anan	*milk*	murei	„ *cut*
mīla	*leg, foot*	bobeisei	„ *lighted, kindled*
matā	*head, sense*	soresa	*rich*
ulei	*stick*	īyesa	*poor*
ebo	*spear*	kabrīti	*matches*
ébida	*fire*	biri	*dollar*
qorán	*firewood*	bidru	*canoe*
bīya	*country*	-sa	*his*

Note.—Any of these 3rd Sing. Aorists can be turned into 2nd Sing. Imperatives by changing the -ei to -i, *e.g.*—

ḑūgi	drink	bobeisi	kindle
muri	cut	qabi	catch hold

similarly *vice versa*—

kāei	he started	çūfei	he shut
bītei	„ bought	beikei	he knew

Exercise No. 5

Atám sīrúkutei? Uleiḑán. Furḑāḑa? Ei, furḑāḑa. Faranjín‿kuni soresa. Isini īyesa mīti. Mílasa ḑagaḑán murei. Eiño qorān gārbati kenei? Kabrītiḑán ébida bobeisei. Adis Ababati māl árgitei ati? Kaleisa ani Adis Ababati turei. Ádarā, obolésakō, biri koda lama nākeni. Bīya Walaga guda soresa, çāka baiyei qaba. Namičín‿kuni māl barbāda? Inbeiku. Ḍaqi, ilāli. Asi hojin ínjeru. Ya námana, māl barbāda? Bor kuotu. Mánikei ḑiōḑa? Wau, fagōḑa. Kara Adis Ábaba beikta ati? Nama húnduma kesa koda toko nāfīdi. Goreiti[1] Faranjōni danu jeru. Íntalį́‿kuni māl barbādi? Manakeiña árgitei? Fardiča yōm bītei? Hojikeiti atamiti gotei? Laga atamiti çeiei? Bidruḑán çeiei. Matāko uleiḑán rūkutei. Fardiči besán danu ḑūgei. Ani besān ṭeno nanbarbāda. Besán qabdu isịn? Karati qorān meika árgitei? Besán baiesa ḑaqi nāfīdi. Ini qoriča húnduma ḑūgei. Hori meika nati-barbāda? Ya mūçánana, ilāli. Ebidāfi qorān dafi manati fīdi. Anan eiño ḑūgei? Ananín‿kuni gāri mīti. Kaleisa Faranjín‿kuni iyesa turei, ama ini soresāda. Mana šūmi esa, abo? Ani inbeiku, goftākō. Namiči kaleisa kan[2] ḑūfei odunsa baiesāḍa. Qoričín‿kuni baiesa mīti, gaḑeiḑa. Kaleisa ini faiya turei. Karán‿suni kami? Kara Adis Ababati. Odu māli qabdu isín? Baiésamó gaḑeiḑa? Bīya Sīdāma inbeiktu? Nui biri sóduma qabna. Atis[3] meika? Biri dígdama fuḑu, amas[3] ḑaqi, Ufatakéi kesa kabrīti qabda? Wau, inqabu. Bīyakeiti fagōḑa? Asiti gūya šan. Asiti ẖama Adis Ababati[4] gūya meika? Fōnịs ananís bītei?

[1] At Gorei. [2] Kan means "who." [3] -s = and. [4] H̱ama . . . ti means "as far as, for the space of."

LESSON No. 6

THE PRESENT TENSE

§ **30.**—*Conjugation* I.—This conjugation consists of those verbs which are original in their roots (*i.e.* not derived from a primitive verbal form), together with those derived verbs which do not terminate in -d̥. Many verbs ending in -d̥ are original in formation and must be distinguished from those that end in a derived -d̥.

§ **31.**—Verbs will be in future indicated by their roots, and this root is found by taking the radical letters seen in the 1st person Singular Present or in the 2nd Singular Imperative. There are many objections to selecting the 3rd person Singular Masculine for the indication of the root, one objection being that the derived verbs in -d̥ are not clearly presented to the eye.

The following verbs are selected as showing the formation of the Present Tense:—

ken-	give	fīṭ-	finish	fīd-	bring
wām-	call	bobeís-	kindle	gamad-	be pleased
rukut-	strike	deibis-	answer	barbā́d-	want, search for
beik-	know	fud̥-	take	bās-	take away, pay, cost
d̥ūg-	drink	jed̥-	say		
qab-	have, hold	god̥-	do		
kā-	rise up	hid̥-	bind		
mur-	cut	hod̥-	sew		

PRESENT.—" I give, know," etc.

ani	(nan)	-kena	-beika	-d̥uga	-qaba	-kāa
ati	(in)	-kénita	-beikta	-d̥ūgda	-qabda	-kāta
ini	(in)	-kena	-beika	-d̥ūga	-qaba	-kāa
išein	(in)	-kéniti	-beikti	-d̥úgdi	-qabdi	-kāti
nui	(in)	-kénina	-bei (k) na	-d̥ūgna	-qabna	-kāna
isín	(in)	-kénitu	-beiktu	-d̥ūgdu	-qabdu	-kātu
isā́n	(in)	-kenu	-beiku	-d̥ugu	-qabu	-kāu

ani	(ná)	mura	-wāma	-rúkuta
ati	(i)	murta	-wāmta	-rukuta
ini	(í)	mura	-wāma	-rúkuta
išein	(i)	murti	-wāmti	-rukuti
nui	(i)	mura	-wāmna	-rukuna
išín	(i)	murtu	-wamtu	-rukutu
isā́n	(i)	muru	-wāmu	-rúkutu

ani	(nán)	-fiṭā	-bobeisa	-deíbisa	-bāsa
ati	(in)	-fīṭā	-bobeísita	-deibifta	-bāfta
ini	(ín)	-fiṭā	-bobeisa	-deíbisa	-bāsa
išein	(in)	-fīṭi	-bobeísiti	-deibifti	-bāfti
nui	(in)	-fīṭna	-bobeísina	-deibifna	-bāfna
isín	(in)	-fīṭu	-bobeísitu	-deibiftu	-bāftu
isán	(in)	-fiṭu	-bobeisu	-deíbisu	-bāsu

ani	(nán)	-fuḍa	-jeḍa	-goḍa	-hīḍa	-hoḍa
ati	(in)	-fūta	-jeta	-gota	-hīta	-hoḍita
ini	(ín)	-fuḍa	-jeḍa	-goḍa	-hīḍa	-hoḍa
išein	(in)	-fūti	-jeti	-goti	-hīti	-hoḍiti
nui	(in)	-fūna	-jena	-gona	-hīna	-hóḍina
isín	(in)	-fūtu	-jetu	-gotu	-hītu	-hoḍitu
isán	(ín)	-fuḍu	-jeḍu	-goḍu	-hīḍu	-hoḍu

ani	(nan)	-gámada	-barbāda	(nán)	fīda
ati	(in)	-gamada	-barbāda	(in)	fīda
ini	(in)	-gámada	-barbāda	(ín)	fīda
išein	(in)	-gamadi	-barbādi	(in)	fīdi
nui	(in)	-gamana	-barbana	(in)	fīna
isín	(in)	-gamadu	-barbādu	(in)	fīdu
isán	(in)	-gámadu	-barbādu	(ín)	fīdu

§ **32.**—The following points may be noted :—

(*a*) The normal suffixes are—

ani	(nan)	. . . a	nui	(in)	. . . na
ati	(in)	. . . ta	iseín	(in)	. . . tu
ini	(in)	. . . a	isán	(in)	. . . u
išein	(in)	. . . ti			

(*b*) A few of the roots interpolate an i before the t and n of ta, ti, tu, and na.

(*c*) The accent must be noted in rukut-, which already ends in t, so that the two t's coalesce in certain persons. The t is dropped before the n of the 1st plur.

(*d*) Beik- and ḍūg- show a tendency to drop the k and g in the 1st plur. Roots in r such as mur- almost invariably drop the r.

(*e*) Roots in final b and g, *e.g.* qab- and ḍūg-, change the t to a d in the 2nd persons and 3rd fem. sing.

(*f*) The accent in the 1st pers. sing., etc., of monosyllabic roots like jeḍ-, fuḍ-, etc., tends to be shifted back to the 1st syllable. The accent is one means of distinguishing between the 2nd and 3rd persons sing.

(*g*) Some of the causative derived verbs in s, the final syllable of which is short or which consist of one long syllable, *e.g.* deibis-, bās-, take an f in the 2nd and 3rd fem. sing. and in the 1st and 2nd plur. Bobeị́s- has the final syllable long and is regular. Galla seems to dislike the sibilant in proximity to the t or n.

(*h*) The verbs with roots in final ḍ- (not being secondary or derived verbs in final ḍ-) keep the ḍ in the 1st and 3rd masc. sing. and the 3rd plur.; hoḍ- is given as an exception.

(*i*) Verbs ending in a -d keep it throughout save in the 1st plur. Note how gamad- changes its accent like rukut-.

(*j*) The (in)- before the m of mur- is softened to (i). Similarly (nan)- has become (na)- by assimilation of the r; (*cf.* nawāma, "I call"; narúkuta, "I hit").

33.—No rule can be given as to when the na-, nan-, and in- prefix is to be used or not. In questions it is usually omitted. The final n of nan- and in- is often very faint and indeterminate and one may hear even an aspirated form, such as ati hiwāmta, "thou dost call." Note too the phrase sinkena, "I give thee" (for sī inkena), which points to the vagueness of the prefix nan-.

The Negative Present

34.—The negative is formed as under:—

ani	hin . . . u		nui	hin . . . nu
ati	hin . . . tu		isín	hin . . . tanu or tani
ini	hin . . . u		isā́n	hin . . . anu or ani
išein	hin . . . tu			

i.e. -u is its characteristic with lengthened 2nd and 3rd plurals.

e.g.	ani	hinkenu	hinqabu
	ati	hinkénitu	hinqabdu
	ini	hinkenu	hinqabu
	išein	hinkénitu	hinqabdu
	nui	hinkéninu	hinqabnu
	isín	hinkenítanu (tani)	hinqábdanu
	isā́n	hinkénanu (ani)	hinqábanu

But this hin- is not invariably aspirated, and, if the sense is not clear, an ambiguity arises, *e.g.* without the pronoun inkénitu might mean (*a*) you give, (*b*) thou dost not give, or (*c*) she does not give.

§ **35.**—The Present, as in Arabic and Amharic, may have the meaning of a Future.

VOCABULARY No. 6

akás, akásuma	*so, thus*
ḍúguma	*truth*
ḍugā	*true*
jīa	*month* (*lit. moon*)
wagā	*year*
sáati	*hour*
dūwa	*only* (*adv.*), *empty* (*adj.*)
gāfa húnduma	*always* (*lit. every time*)
qauwei	*rifle*
okā	*grass*
fuño	*rope*
mīa	*goods, baggage*
áškari	*servant*
gara	*to, towards*

hola	*sheep*
jir-	*be, exist* (*only in pres.*)
bul-	*pass the night*
qopeís-	*prepare*
ḍūf-	*come*
tā-	*sit down, become*
ḍukub-	*ail* (*impersonal*)
tur-	*wait*
gurgur-	*sell*
adeím-	*go*
ç̌ab-	*be broken*
intáu	*it is no use, impossible*
gánama	*early*
gálgela	*late, towards even*
gā-	*be enough, suffice*
sāṭin	*box*

EXERCISE No. 6

Qorán ingáu. Esa bultu ha'ra? Bodei kuotu gara gálgela. Atamiti beikta? Bori Adis Ábaba nánbula. Gángoli yōm fīḍa ati? Atam jirtu? Baiesa. Akás intáu. Fuño dafi muri. Meikati gurgurta holōta? Gūya šani Gardula nantāa. Ama jīa sadi nāḍúkuba. Horín‿kuni ingáu. Ani así‿nturu. Mīa māli, fīdu isāni? Qauwei afūr dūwāda. Mālif fārda inbītu ati? Māli ingurgurtu ati? Mālif qoriča inḍugdu išein? Ani sinbarbādu. Gāngei nanbarbāda. Fārdi gārbu inqabu. Bor gánama okā baiyei fīdi. Ya námana, māl gota? Besán‿kun gaḍeiḍa. Ḍuguma, nūf[1] intáu. Isín mālif hori inkenítanu? Šūmi inárgitu? Ei, argeira. Biri kod‿afū́r sinkénina. Mánako singúrgura. Sáati meika ama? Wagā meika sīḍúkuba? Wagā wagāti[2] gāngei nánbita. Gāfa húnduma mana kesa‿nbula. Ama fuño námura. Qauweinko esa? As ínjeru. Sā́ṭini kesa baiesa goḍi[3] elāli. Inkátani isīn? Jirtu?[4] Atám? Faiyāḍa. Bálbela inç̌ūftu? Gúlana nanelāla. Buri mana hinbanu. Mana fārda turi. Ama

---

[1] For us. [2] Year by year. [3] Do well look, *i.e.* look well. [4] Common clipped salutation. "Are you (well)?"

qoriča inḍūgu ani. Goreiti okā baiesa inárgama.[1] Gángoli infídanu? Namiča‿kana inbeíktani? Odún‿kuni ḍugā mīti. Qorān gálgela bāsi. Sáṭini infútanu? Maqāko inbeíktanu? Esa ḍaqtu, jarakeiña? Esa ḍaqa áškarin? Áškariko nāwāmi. Eiño wāmta? Mūki akasiti[2] inçabu. Esa adeimta? Gara mánako nanadeima.

LESSON No. 7

The Aorist or Preterite

§ **36.**—The Positive form of the Aorist is simpler than the Present. The alternative in- is not usually prefixed, though it is heard from time to time. The skeleton of suffixes runs:—

ani	-ei
ati	-tei
ini	-ei
išein	-tei
nui	-nei
isini	-tani
isan	-ani

The changes due to phonetic laws observed in the case of the Present apply equally to the Aorist, *e.g.*—

ati ḍūgdei, and not ḍūgtei. Thou didst drink.
išein deibiftei, and not deibistei. She answered.

In fact, Conjugation I. needs no comment.

ani	(nan)	kenei	-deíbisei	-fuḍei	-jeḍei	-gámadei
ati	(in)	kénitei	-deibiftei	-futei	-jetei	-gamadei
ini	(in)	kenei	-deíbisei	-fuḍei	-jeḍei	-gámadei
išein	(in)	kénitei	-deibiftei	-futei	-jetei	-gamadei
nui	(in)	kénitei	-deibifnei	-funei	-jenei	-gamanei
isín	(in)	kenítani	-deibíftani	-fútani	-jétani	-gamádani
isán	(in)	kénani	-deíbisani	-fúḍani	-jéḍani	-gamádani

ani	(na)	-rúkutei	-murei
ati	(i)	-rukutei	-murtei
ini	(i)	-rúkutei	-murei
išein	(i)	-rukutei	-murei

---

[1] -ma is a passive suffix, "is found." [2] Pleonastic, -ti.

nui	(i) -rukúnei	-murei
isín	(i) -rukútani	-múrtani
isā́n	(i) -rukútani	-murani

etc., etc., *i.e.* the same phonetic changes as in the Present Tense, *e.g.* na-rúkutei, I hit; na-murei, I cut; imurtei, thou didst cut; na-wāmei, I called.

§ **37.**—The 1st person Singular Positive can be detected by an n preceding the verb. This n is not of necessity prefixed to the verb, but may be thrown back on to a preceding word which may be some distance from the verb, *e.g.*—

ani*n* turei.	I waited.
otu*n* beikei.	Without my knowing.
ani indageiñi*n* turei.	I had not heard.

There are thus four n's to be distinguished.

(*a*) The verbal -n, sign of the 1st person singular positive.
(*b*) The nominatival -n, *e.g.* išei*n* māli? What is the matter with her?
(*c*) The instrumental -n, *e.g.* ḍagā́*n* nā-rúkutei. He hit me with a stone.
(*d*) The plural -n, *e.g.* fardein lamā́*n*. The two horses.

THE NEGATIVE AORIST

§ **38.**—The Negative form of the Aorist is the same for all persons and numbers, and assumes the fixed prefix hi-, hin- together with the suffix -ani or -ni or -nei, according to accent and assimilation.

wām-	makes	hiwāmni	did not call
ken-	,,	hinkénani	,, ,, give
ḍūg-	,,	hinḍūgni	,, ,, drink
rukut-	,,	hirukuni	,, ,, hit
fīd-	,,	hinfīni	,, ,, bring
fīṭ-	,,	hinfi'ni (hinfīṭni)	,, ,, finish (the hamza ' replaces the ṭ)
beik-	,,	hinbeikni (beinei)	,, ,, know
mur-	,,	himurni (murei)	,, ,, cut
ban-	,,	hinbani	,, ,, open
bū-	,,	hinbuni	,, ,, descend
deibis-	,,	indeibifni	,, ,, return (tr.)
qab-	,,	inqabnei	,, ,, have, hold
tur-	,,	inturei	,, ,, wait, was not, were not

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bās	makes	inbāfnei	did not	pay, cost, remove
fuḍ-	,,	infūni	,, ,,	carry, lift, take
jeḍ-	,,	injeni	,, ,,	say
goḍ-	,,	ingonei	,, ,,	do
hiḍ-	,,	hinhīni	,, ,,	bind, imprison
hoḍ-	,,	hinhóḍini	,, ,,	sew
bul-	,,	inbulei	,, ,,	pass the night
bobeís-	,,	inbobeísinei	,, ,,	kindle
barbā́d-	,,	inbarbānei	,, ,,	want
ārg-	,,	inā́rgani	,, ,,	see, find
ḍūf-	,,	hinḍūfni	,, ,,	come

Note how—

(*a*) the prefix may at times be heard as hin-, at others as in-;

(*b*) the final consonant of the root has disappeared in rukut-, fīd-, fīṭ-, etc.—a hamza ' may replace it;

(*c*) the verbs in final r drop the n almost invariably, *e.g.* ani inturei, I was not; ani inbarei, I did not learn;

(*d*) the f reappears in the s causatives as in the Present;

(*e*) the verbs both in the original ḍ and d usually drop it. In fact, one could take the 1st Plural Positive of the Present and form a Negative Aorist by changing the -a to -ei or -i;

(*f*) the accent is usually paroxytone or on the penultimate.

VOCABULARY No. 7

kúlkulu	*clean, pure*	kulkuleís-	*clean, purify*
ṭuri	*dirty*	baleís-	*waste, spoil, damage*
adu	*sun*	bad-	*be lost, spoilt, wasted*
jīa	*moon* (*month*)	ārkis-	*pull*
halkán	*night*	du-	*die*
lafa	*earth, place, ground*	bu-	*descend*
		būs-	*c. to descend*
sibīla	*iron*	sodā́ḍ-	*fear*
sogida	*salt*	eig-	*watch, guard*
warqei	*gold*	tolč-	*make, fashion, arrange*
Wāq, Wāqaiyo	*God*		
dunkāna	*tent*	qāqab-	*arrive*
sáfara	*camp*	deibi-	*return* (*intr.*)
wáraqata	*paper, letter*	dīd-	*refuse*
garā	*stomach*	ol-	*pass the noon*
gana	*not yet*	jeḍ-	*say*
	(*with neg.*)	hojéḍ-	*work*

EXERCISE No. 7

Lafa ínjeru asi. Lafati goḍi. Mālif sogida lafati gótani? Ani nama inā́rgani. Gāngei mālif indeibíftani? Bureiti ini indūni. Moti esati ā́rgitei? Atamiti duei? Māl sodāta ati? Ani isa-insodāḍu. Mīa bāsi, gūrba. Yōm buei? Fuño ārkisā́,[1] járana. Kaleisa mālif gārbu gúrguru dīdei? Ani šūmiča nansodāḍa, goftāko. Eiño mūka‿kana tolčei? Adis Ábaba yōm qāqábani? Nui kaleisa qāqabnei. Bur Adis Ábaba inqāqabna. Ani mālan[2] goḍa? Sūmín‿kuni mal goḍa? Dunkāni kaleisa kúlkulu turei, ama ṭurīḍa. Mīá‿kana eiño baleisei? Fardeinko lamā́n dū́ani. Eiño halkán sáfara eiga? Mālif inhojetu?[3] Mal hojetu? Mālif alkán manati deíbita? Harei yōm deíbisei? Išein sarei sodāti. Warqeín‿kun ṭurīḍa, kulkulesi.[4] Mal jetei? Akas injeni ani. Māl jétani, goftāko? Mani guda ṭuri turei. Kaleisa ani çāka kesa‿nturei. Mālif inturu ini? Adu meri? Sā́ati meika taei ama? Garānko nāḍúkuba ha'ra. Gálgela qoriča nánḍuga. Besani indámfani[5] ganāḍa. Ini inḍūfni gana. Esa ḍūftei, abo? Išein yōm ḍūftei? Išein gana inḍūfni. Ani ama nánḍufa. Šūmin mālif ḍūfu dīdei?[6] Akásuma gāri mīti. Hori kenu mālif dīda? Māl dīdei ati? Besani damfu dīdei. Jara gara Gardula buu dī́dani. Gari óltani? Ei, gā́riḍa. Atam búltani? Wāqni sī-hā-kenu.[7] Atamiti duei? Waqaiyo beika. Safarakeiña esa? Adarā́ wáraqata ṭeno nāfīdi. Būsi dunkāna. Warqein atamiti badei? Atam baleísitei ati? Sibīla Walaga inárgama.

[1] Imper. plural in -ā́. [2] The -an of māl belongs to the verb, showing the 1st Person sing. This -n is often thrown back on the preceding word. Cf. § 37. [3] Both sodā́ḍ- (fear) and hojéḍ- (work) are secondary forms in -ḍ- and differ slightly in conjugation from such original roots in -ḍ- as jeḍ- (tell, say). [4] Imper. sing in -i. [5] "Has not boiled." [6] Dīd-, refuse, takes an infinitive in -u as an object. This idiom with dīd-, equivalent to an ordinary negative, is very common. Cf. እንቢ ፡ አለ ። [7] hā- is a prefix, "let," of the 3rd sing. imper. or jussive mood. "May God give thee."

LESSON No. 8

The Perfect and Pluperfect

§ 39.—The Perfect presents no difficulty, if it is remembered that the adverb ira, “up away,” giving the idea of completion, is usually added as a suffix or infixed. The skeleton runs:—

ani	-eira
ati	-teirta or teita
ini	-eira
išein	-teirti or teiti
nui	-neira
isín	-taneirtu or tanītu
isán	-aneiru

i.e. it is based on the Aorist, *e.g.*—

I, etc.	have cut	have given
ani	mureira	keneira
ati	murteirta (murteita)	keniteirta (-teita)
ini	mureira	keneira
išein	murteirti (murteiti)	keniteirti (-teiti)
nui	mureira	kenineira
isín	murtaneirtu (murtanītu)	kenitaneirtu (-tanītu)
isán	muraneiru	kenaneiru

following exactly the phonetic changes already seen in the case of the Present and Aorist, *e.g.* one would say—

nui rukuneira	and not rukutneira,	in the 1st Plural
„ deibifneira	„ deibisneira	„ „

The Negative Perfect

§ 40.—This is identical with the Negative Aorist. Thus, inkénani may mean “I did not give,” or “I have not given.”

The Pluperfect is merely the Aorist plus the Aorist of the verb tur-, “wait,” which in the Aorist may be also used as an auxiliary equivalent to “I was, thou wast,” etc., *e.g.*—

ani	keneín‿turei
ati	kénitei turtei
ini	kenei turei
išein	kénitei turtei
nui	kéninei turei
isín	kenītani turtan(i)
isan	kénani turan(i)

“I had given,” etc., with the invariable Negative—

ani	inkenaṇín‿turei
ati	inkénani turtei
ini	inkénani turei
etc.,	etc., etc.

VOCABULARY No. 8

hāra	*new*	ḫīd̥-	*tie, imprison*
dīma	*red, bay*	ḫāt-	*steal*
daleča	*yellow*	hīm-	*tell*
gurača	*black*	jalád̥-	*like, love*
adi	*white*	gargár-	*help, aid*
Óromo	*Galla*	gal-	*enter*
Sidāmo	*Abyssinian*	d̥um-	*be finished*
bira	*other*	eirg-	*send*
kámbira	*another*	ijáj-	*stop* (*intr.*)
*bar (d̥)engada	*last year*	ijajis-	„ (*tr.*)
barakán	*year before last*	d̥īs-	*leave, let alone*
baraçānu	*three years ago*	dārb-	*pass*
iftán	*to-morrow*	gamád-	*be pleased, contented*
ejolei	*children, people*	d̥agá-	*hear* (*irregular cf Conjug.* III.)
bokolo	*Indian corn*	çabs-	*break*
sīa	*time*	dur	*before, long ago* (*in front of* = dura)
laki	*by no means*	kobā-	*alone* (*with pronoun suffixed*)
†ašama	*buck up* (*plur.*)	d̥iboftu	*lazy*
jabā	*strong*		
hīk-	*loose, release, undo*		

* bara means a year. The d̥ is often omitted = bar'engada. barakān means "the year that distant one," *i.e.* year before last.

baraçānu is shortened for bara haçānu, cf. ሐች፡ አምና።

† ašám is used as the singular.

EXERCISE No. 8

Ani odú‿kana ind̥ageiñín‿turei. Ani isati hīmeira. Kana eiño eirgei? Gāngein fuño hīkeira. Fuñón‿kuni jabā mīti. Óramon toko fārda ḫāteira. Mālif hareiti bokolo kenítani? Ama bokolon d̥umeira. Ašama, ya ejolei, gūyan gāeira. Sūmiča ḫīdaneiru. Aškariti hīmteita? Mal d̥agāu dídani, ya'jolei. Sidamní‿kuni d̥iboftūd̥a. Matā inqabdu ati? Māli akás gotei? Mālif namōta ijajifta ati? Eiño gāngei ijájisei? Fārda gurača mālif kobāsa d̥īftei alkán? Elāli, ulein çabeira. Lenči dīma turei? Laki,[1] goftāko, daleča turei. Óramōni gálgela çāka kesa eboḍán īsa-rúkutei. Eiño karákana dārbeira? Oromōni sadi dārbaneiru. Mana aṭami galtei ati? Nui bálbela ç̌ábsini. Ani ḍúguma siti hīma. Šūmiča hāra jalátani isín? Wau, ini ḍiboftūḍa. Motiča dur ārgitanītu? Ei, Adis Ababati sīa sadi baračānu ārgineira. Mālif naḍōta ingargā́rtani? Isāni jarakeiña mīti, bīya kambirati ḍūfaneiru. Mā́l jétani? Kun adi mīti dīmāḍa. Bar'engada siārgei. Gāngei gurača nanjalaḍa. Gángoli adi injalaḍu ani. Gāngei adi danu inārgamu. Mánako fiṭeira. Besā́n húnduma ḍūgeira ini. Ani šūmīfi biri torba eirgeira. Mālif faradōta gara laga ineírgani isín? Inḍageiñi isín? Ani odú‿kana baiyei nangámada. Atis gamadeita? Laki, goftāko, garakōti[1] bai' mīti.[2] Mālif ijájita? Ani kobākeiti adeimu nansodāḍa. Māli qoriča ḍūgu sodātei ati?

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[1] Laki is in origin an Imper. 2nd Sing. (= let, leave) now crystallised as an exclamation of dissent = nay!

LESSON No 9

CONJUGATION II

§ **41.**—This conjugation consists of derived or secondary verbs in -áḍ- and fáḍ-. It is convenient to treat them as a separate conjugation owing to their origin. They only differ slightly from verbs such as jeḍ-, goḍ-, ḫīḍ-, conjugated in § 31.

(*a*) Derived from a noun or adjective. They end nearly always in -áḍ- and rarely in -eḍ and óḍ-. *E.g.*—

hojéḍ-	work	from the noun	hoji	work
sodā́ḍ-	fear	,, ,, ,,	sodā	fear
dubáḍ-	talk	,, ,, ,,	dubi	talk
jabáḍ-	be strong	,, ,, adj.	jabā	strong
ṭenáḍ-	be small	,, ,, ,,	ṭenā	small
ḍeibóḍ-	be thirsty	,, ,, noun	ḍeibu	thirst

These have no primary form.

(*b*) Verbs in -áḍ, which are secondary forms of a primary verb which is usually in use. There is often no great difference in meaning, though the secondary form conveys the idea of acting for oneself or in person, *e.g.*—

ḫīḍ-	bind, tie	forms	ḫīḍáḍ-	tie for oneself
bīt	buy	,,	bītáḍ-	buy ,,
fuḍ-	lift, take	,,	fuḍáḍ-	receive ,,

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[1] Garakōti = on my side, as far as concerns me. [2] Note difference in pronunciation between the clipped or hamzated ound of bai, "excellent," and baiyei, "much, very."

(*c*) Verbs compounded with -fád-, which in itself may be some obsolete verb. These verbs may either be formed by adding -fáḍ- to an original verb (or its causative) or to a noun, adjective or adverb, *e.g.*—

ḫɪḍ-	bind	forms	ḫɪsifáḍ-	cause to be bound
bɪt-	buy	„	bɪčisifáḍ-	„ „ bought
gudā	big	„	gudifáḍ-	rear, educate
ira	up, away	„	iranfáḍ-	forget
liqi	debt	„	liqeifáḍ-	borrow
jilba	knee	„	jilbeinfáḍ-	kneel

The -faḍ- thus either intensifies the action of the original verb or merely expresses an ordinary state or action.

The verb gal-, "enter," forms galfáḍ-, "take over" (stores, etc.), "receive." With the unused noun āra (or hāra), "rest," we get the compound verb āragalfáḍ-, "rest." This explains its curious negative seen below.

These verbs in the Present make (omitting alternative nan- and in-):—

ani	hojeḍa	sodāḍa	dubaḍa	liqeifaḍa
ati	hojeta	sodāta	dubata	liqeifata
ini	hójeta	sodāta	dúbata	liqeífata
išein	hojeti	sodāti	dubati	liqeifati
nui	hojena	sodāna	dubana	liqeifana
isín	hojetu	sodātu	dubatu	liqeifatu
isán	hójetu	sodātu	dúbatu	liqeífatu

and in the Aorist:—

ani	hojeḍei	sodāḍei	āragalfaḍei
ati	hojetei	sodātei	āragalfatei
ini	hójetei	sodātei	āragálfatei
išein	hojetei	sodātei	āragalfatei
nui	hojenei	sodānei	āragalfanei
isín	hojétani	sodā́tani	āragalfátani
isán	hojétani	sodā́tani	āragalfátani

with Negative Aorists, *e.g.*:—

inhojeni
insodāni
indubani
infuḍani

iliqeifanei
āra ingalfanei
iniranfanei
injilbeinfanei

These verbs make their 2nd Imperative Sing. in -u where ordinary verbs take -i.

They also form the Infinitive in -ču instead of -ḍu, *e.g.*—

hoječu	to work
sodāču	„ fear
āragalfaču	„ rest
iranfaču	„ forget

VOCABULARY NO. 9

gabā	*market*	**wā, wān**	*thing, article*
kaleisa maléi ḍengada	*day before yest.*	**kūf-**	*fall*
bola	*hole*	**hāf-**	*remain*
handānqo (andānqo)	*hen*	**woliti**	*together, with each other*
anqāqo	*egg*	**lakobsa**	*calculation*
mándara	*town, village*	**šántama**	50
sirei	*bed*	**játama**	60
dubi	*conversation, word, talk*	**torbátama**	70
hapi (things)	*thin, fine*	**sadeítama**	80
bātu, nama bā	*porter*	**sagáltama**	90
wari bā	*porters*	**ḍiba**	100
gati	*price*	**gadi**	*down*
dābo, bodeina	*bread*	**walaka**	*half*
rákasa	*cheap*	**gūya walaka**	*noon*
ido (lafa means space, ground)	*place, spot*	**gara bodei**	*behind (lit. to after)*

EXERCISE NO. 9

Laḳobsa beikta ati? Koďanira sagal meika? Tókotu[1] hāfei. Šanīf afúr woliti meika? Šantamāfi afúrtama woliti meika? Kaleisa maléi ḍengada gangein bola kesa kuftei. Gabā ḍaqiti handānqóf hanqāqo nābīti. Ini gara mándara adeimu gāf húnduma injálata. Sireikeiti tolči. Sireikōti gangeira kūfeira. Dubín‿kuni hintāu. Wari bā mīa fuḍaçu dīdani. Namni bā toko gara bodei kobāsa hāfei. Wari bā meíkatu[1] hāfei? Bīya Walaga gatin bodeina rakasāḍa. Idón‿kuni bola, safaráf hintāu. Ido dunkāna beíktani? Gūya walaka kuotá. Gángolin galaneiru? Ei, gūya walaka galan. Mīa gadi būsi. Ani ṭeno āragalfaču nanbarbāda. Ini guda hoječu injálatu. Sáṭini eino fúḍatei? Ani mīa húnduma fuḍeira. Hanqāqo atamiti çábsitei? Akásumati[2] kūfan.

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[1] Note these nominatival or demonstrative forms. [2] By accident.

Iftā́n gabān jera safarakeiña? Wau, gūyā́n gabā kaleisa maléi[1] dārbeira. Ani dubi toko nama tokoro ḍagāeira. Waraqatín‿kuni hapīḍa[2] jabā miti. Horin esa? Iranfatei ati? Ei, iranfaḍei. Mālif jilbeinfaču dīdei? Wān‿kana lafati ḍīsi. Isāfi mīti anā́f keni.

LESSON No. 10

The Imperative

§ **42.**—The Imperative of the Verbs of the 1st Conjugation runs :—

ati	. . . . .	i
ini	ha . . .	u
išein	ha . . .	tu
isín	. . . . .	ā́
isā́n	hā . . .	anu (ani or an)

e.g.—

ati	gali	fīdi	ḍūgi	deíbisi	enter, etc. (sing.).
ini	hā-galu	hā-fīdu	hā-ḍūgu	hā-deíbisu	let him enter, etc.
išein	hā-galtu	hā-fīdu	hā-ḍūgdu	hā-deibiftu	let her enter, etc.
isín	galā́	fidā́	ḍūgá	deibisā́	enter, etc. (pl.).
isā́n	hā-gálanu	hā-fīdani	hā-ḍúganu	hā-deibísani	let them enter, etc.

where the hā- signifies "let" and is a guide to this Jussive which is so common in Amharic and classical Arabic.

It will be seen that the same changes take place in the root of the verb as in the present tense, and the phonetics are identical.

"May God give your Honour" is therefore translated by "Waqni isín hā-kenu."

§ **43.**—Original verbs in -ḍ, such as jeḍ-, usually make the 2nd Sing. jeḍi, but the large class of verbs in -ḍ mentioned in § 41, under Conj. II., make, *e.g.*—

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[1] Ḍengada, which means "past," is not essential in this phrase. [2] Hapi is not used of animals.

ati	hojeḍu	aragalfaḍu	work, rest (sing.).
ini	hā-hójetu	hā-āragálfatu	let him work, rest.
išein	hā-hojetu	hā-āragalfatu	let her work, rest.
isín	hojeḍá	aragalfaḍá	work, rest (plur.).
isán	hā-hojétanu	hā-āragalfátanu	let them rest, work.

The compound verb jalqab-, "begin," makes its 2nd sing. also in -u instead of -i, and the isolated form kuotu, "come," will have already been observed.

Some verbs, *e.g.*, goḍ-, "do, make," and fuḍ-, "take," may be heard in either form—both goḍu and goḍi, fuḍu and fuḍi.

§ **44.**—"Let us go," "we will go," "we go," are all three expressed by inadeimna. Similarly, inkénina may mean "let us give" as well as "we give," "will give." There is no separate 1st pers. plural for the Jussive.

THE NEGATIVE IMPERATIVE

§ **45.**—Galla, like Amharic, prefers *oratio recta* to *oratio obliqua*, or direct to indirect speech. In the 3rd persons of the Negative Imperative, instead of saying, *e.g.* "Let him not give," Galla prefers the style, "say (Sing. or plur.) (to him) do not give."

§ **46.**—The Negative Imperative 2nd Person is expressed by—

hin . . . ín	for the singular,
hin . . . iná	,, plural.

Thus, when ordering through a third person, you would say—

išeini Īsati biri hinkenín jeḍi.	Tell her not to give cash to him.
isán išeiti ,, ,, ,,	Tell him ,, ,, ,, her.
isānín Īsati ,, hinkeniná ,,	Tell them ,, ,, ,, him.
šūmin išeiti ,, ,, ,,	Tell the chief not to ,, ,, her.

Or the prepositional suffix -ḍán, -ḍāni, may be used.

Yádataḍāni fārdi hinḍūfín jeḍi.	Tell Yádata that the horse is not to come.
šūmiḍán hinadeimín jeḍi.	Tell the chief not to go (or rather the polite plural, hinadeiminá).

Thus with a verb like ken-, "give," in a sentence the preposition -ti is due to the ken-, as its indirect object needs a preposition.

Jeḍ-, "say," on the other hand, takes either -ni, -n, -ḍāni, -ḍān, to express "to," and the prepositions must not be confused. *E.g.*—

jarán fardein infīdiná jeḍi. Tell the men not to bring the horses.
aškarotāni inadeiminá jeḍi. Tell the servants not to go.

When one wishes to give a direct order, and not one through another, one must use an invariable hin . . . ín form, *e.g.*—

išeiti hinkenín ini =let him not give to her=he is not to give to her
isati hinkenín isán =let them not give to him=they are not to . . .
hinadeimín jari =let the people not go =the men are not to . . .
hinadeimín askarōni =let the servants not go=the servants are not to . . .

which is the Jussive rather than the Imperative, and a direct order without the interposition of a person to do the telling.

One may also say ini hinkenín jeḍi or hinkenín jeḍi ini, "tell him not to give."

§ **47**.—The derived verbs in -ḍ, together with those in faḍ- of Conj. II, show a reversion to the t in these negatived 2nd persons, *e.g.*—

iranfaḍu	becomes	in the neg.	hiniranfatín	do not	forget
āragalfaḍu	,,	,,	āra hingalfatín	,,	rest
hojeḍu	,,	,,	inhojetín	,,	work
jilbeinfaḍu	,,	,,	hinjilbeinfatín	,,	kneel
fuḍaḍu	,,	,,	infuḍatín	,,	receive

with 2nd plurals—

iranfaḍá	,,	,,	hiniranfatiná
aragalfaḍá	,,	,,	āra hingalfatiná
hojeḍá	,,	,,	inhojetiná
jilbeinfaḍá	,,	,,	hinjilbeinfatiná
fuḍaḍá	,,	,,	infuḍatiná

The form inkuotín, "do not come," is not found, nor the plural inkuotiná. It is usual to use hinḍūfín and hinḍūfiná.

§ **48**.—It will be noted that the h of hin- is often very faint and may be dropped.

The accent in the 2nd Plurals Positive and Negative is distinctly oxytone on the final syllable. The tendency in the singular is not so marked.

Otu with the negative Imperative Sing. means "without," "before," *e.g.* otu inbeikín, "without knowing," "accidentally."

VOCABULARY No. 10

jārsa	*old man*	daḍab-	*be tired*
jārti	*old woman*	aman-	*trust, believe*
bokā	*rain*	argisís-	*show*
ija	*eye, fruit*	ajaj-	*order*
gura	*ear*	ñaḍ-	*eat*
mangisti	*government*	baqat-	*run away, escape*
kortumi	*fish*	tūq-	*touch*
binensa	*wild game*	weiy-	*be better*
ḍoqei	*mud*	ajeís-	*kill*
fira	*relation*	rōb-	*rain*
ḫamā	*wicked, dangerous*	ç̌āl-	*excel, surpass*
gid ínjeru	*it does not matter*	ōf-	*drive*
	(*lit. there is no*	fei'-	*load* (*animals*)
	necessity)	lāfis-	*loosen, slacken*
ḫama (prep.)	*to, till* *within* (*time*)		

EXERCISE No. 10

Bokolo húnduma hiñātiná.[1] Bokā danu rōba. Ya jārsa, gáñgoli ōfi mana kesa. Dunkānati ébida ḍio ingoḍiná.[1] Harei uleiḍán rukuti. Fārda hirukutiná, ya ejolei. Kana ákana lama[2] hingoḍín. Ama laki gidínjeru. Ija jārsa hintuqin, īsa-ḍúkuba. Lenç̌a eiño ajeisei? Mangiftini[3] bīya húnduma ajájani. Fōnimṓ kortumi ñāta ati? Laki, kortumín‿kuni ḫamāḍa, hiñātiná. Fōn húnduma ñāteita ati? Binensa nā-ārgisīsi. Ṭeno ḫama gūya walaka aragalfaḍu. Daḍabdei ati? Fardiči daḍabeira? Gáa ama ḍaqi. Sanara isákana weiya. Kara kamtu weiya? Sanamṓ kana? Ani ḍoqei kesa adeimu nandandáa.[4] Biri jā nā-kenu indandeisa,[4] fírakō? Odu hinámanu ani. Namičá‿kana hinamaniná. Wáraqata mangisti īsati hinārgisīsin. Gáñgoli gara safarakeiña hā-ṓfani. Bur gánama gangoli hāfei'ani. Sīdāmōni gara mándara sā hā-ōfu. Isān hinḍaqin jeḍi.

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[1] Note that ñaḍ-, "eat," takes a t in the negative, whereas goḍ-, "do," retains the ḍ. [2] A second time. [3] Note fondness for f instead of s (cf. the deibis- type of Conj. I). [4] "I can," with infin. in -u as object (indandeisa = irreg. 2nd singular).

Bokolo hiñātiná isānín jeḍá. Šūmiḍāni odú‿kana hinamaniná jeḍi. Bokā kesa ār ingalfatín. Išeiḍáṇi qauwei hintuqin jeḍi. Gāngeí‿kana ç̄āla sanara. Gárašei[1] gidínjeru qoriča hā-ḍūgdu. Sāni atamiti baqatei? Fuño bokā kesa hīkani. Sāïča esati ōftu? Alkán baiesa goḍá eigá. Gārbu lafa[2] ḍīsi hinbanín. Lafa[2] tái. Hōla esa ḍīftei? Namičá‿kana kōba inḍīsiná. Ani kobākōti halkaniti ḍufeira. Fuño inārkisiná. Ašama, járana, jabesá[3] árkisá. Hilāfisín fuño. Ya fírako, gálgela inhojetín. Hojeḍá, hojeḍá, ya ejolei, inejajiná. Ini mana indárbin jeḍi. Isānín asiti hindarbiná dafi jeḍi. Darbeira moti? Wau, hindárbani. Mīa bira[4] hinḫātiná. Insodātin ani duwāḍa. Dunkāna toko hā-hoḍu ini. Ama isānín hā-deíbiani jeḍi. Dubi māli deibiftei ati? Hori isati deibifteita? Ei, barakán déibisei. Maqāko isāniti hinhīminá. Dubi toko siti hīmu nanbarbāda. Dubi húnduma beikta? Gáriti ōlá. Gáriti bulá. Gáriti.[5] Akás hingoḍín jeḍi namičá‿kana. Fōni ṭeno ñāḍu ádarā. Isein sarei hinsodātin jeḍi. Áškari kamtu gúrakei rúkutei? Halkaniti hinárgani.

Note.—Išein or išeini is usually employed in preference to išei as equivalent to "she," the ordinary nominative of the personal pronoun.

The final -i at the end of nūi is perhaps nominatival, but in the case of isini and isāni this can hardly be asserted with the same confidence.

LESSON No. 11

THE INFINITIVE

§ **49.**—The Infinitive is usually formed by the addition of -u to the root, *e.g.*—

adeím-	go	makes	adeimu
ken-	give	,,	kenu
ilál-	look	,,	ilālu

---

[1] "As for her . . ." [2] Can be used alone without pronominal suffix = "sit down." [3] A plur. imper. from jabeís-, "strengthen, make strong," causative form in s from adj. jabā, equals adverb "hard." [4] *I.e.* of another man. [5] Cf. مع السلامة

The derived or secondary verbs in -áḍ- and -fáḍ- change, however, the ḍ to č before the -u suffix. *E.g.*—

hojéḍ-	work	makes	hoječu
fudáḍ-	take	„	fuḍaču
aragalfáḍ-	rest	„	aragalfaču
liqeifáḍ-	borrow	„	liqeifaču
sodáḍ-	fear	„	sodāču
ḍeibóḍ-	thirst	„	ḍeiboču

Primary roots ending in d and ḍ also show a general inclination to change the d and ḍ to č. *E.g.*—

jeḍ-	makes	ječu or jeḍu
goḍ-	„	goču or goḍu
barbād-	„	barbāču or barbādu
ñāḍ-	„	ñāču
fuḍ-	„	fuču
fīd-	„	fīdu
hīḍ-	„	hīḍu
hoḍ-	„	hoḍu
gamad-	„	gamaču

The primary roots in final t are also inclined to change the t to č, and some have both forms; others only the one form. *E.g.*—

bīt-	buy	makes	bītu
fīṭ-	finish	„	fīṭu
gat-	throw away	„	gatu
gūt-	be full	„	gūtu
ẖāt-	steal	„	ẖātu
qot-	plough	„	qotu
rukut-	hit	„	rúkutu

This č becomes of importance in the case of causative formations in -ç̌īs- or čisīs, which point back to an original root ending in d, ḍ, or t. *E.g.*—

ječisīs-	cause	to	be told, inform, advise	from	jeḍ-
barbāčis-	„	„	want, need	„	barbād-
ñāčis-	„	„	eat, feed	„	ñād-
sodāčis-	„	„	feat, frighten	„	sodāḍ-
fuḍačis-	„	„	take	„	fuḍaḍ-
gamačis-	„	„	be contented, content	„	gamad-
ḍeiboç̌is-	„	„	be thirsty, make thirsty	„	ḍeiboḍ-

§ **50.**—Being a Verbal Noun the Infinitive may take the nominatival -n or -ni and may have prepositions and pronominal suffixes suffixed to it. *E.g.*—

hori baleisun gāri mti.	Wasting money is not good.
hoječuḍāfi ḍūfeira.	He has come for the sake of working.
nā-elālúf ḍūfan.	They came to see me.
(a)deimunko gāeira.	My going has arrived, *i.e.* it is time to go.
(a)deimūsa ḍiateira.	His going has drawn near, *i.e.* he is going soon.

The Infinitive ječu besides meaning "to tell" means also "expression, word." Cf. ሠዓለት ::

VOCABULARY No. 11

hārka fūni	*good day (respectful salutation, lit. "we raised the hand")*	qajeíl-	*be straight*
		bō-	*weep, cry*
		mačá-	*be drunk*
		mud-	*girth*
bītā	*left*	kol(o)f-	*laugh*
mīrga	*right*	gedar-	*change*
ol	*up*	gog-	*be dry, dry up*
goga	*dry*	gūt-	*be full, fill*
gagā	*beeswax*	gabābáḍ-	*be short*
buna	*coffee*	gor-	*turn (intr.)*
šái	*tea*	bā-	*go up, go out, appear*
farasila	*weight of* 37½ *lbs.*	bās-	*remove, c. to go out, cost, pay*
gūtu	*full*		
wol	*each other*	abeít !	*exclamation used by suppliants*
wojin	*with (after noun)*		
ď'a	*hot*	qilensa	*wind*
hādu	*knife (small)*	soba	*lie*
bilā	,, *(large)*	eigdu	*guard, watchman*
qeiran sa	*leopard*	sobdu	*liar*
qiṭei, wol qiṭei	*exact, level, flat*	gargar	*apart, separate*

EXERCISE No. 11

Namni hundumtu turu dídani. Adeimu weiyamṓ turu weiya? Mal goču nā-weiya? Ini weiyaeira ha'ra. Kan[1] weiya māli? Ani kolfu hinjalaḍu. Bōu māl goḍa? Ija[2] hinqabu. Hinbōinā́. Fardiči baiesa himudamni. Īsa gudiča nā-keni ā́darā. Māl kólfita? Lafti gogu dīdei. Oka kesa árama[3] gūtu jera. Fuñon gabābateira. Inkufinā́, ya 'jolei. Hārka fūni, goftākō, atam búltani? Bokolon meīkatu hāfei? Mālif hori lafati gatei? Ādarā́, yā fírakō, biri-kana nā-gédari. Inkolfín, yā jārti, kun ḍúguma. Hori húnduma baleiseira. Hórikei mālif baleísitei? Ḍaga nā-gati. Ḍaqi bolati besán fīdi. Mālif dubartin gara bolati[4] būu dídei? Úfatakō eiño gédarei? Íjašei eiño rúkutei ḍagaḍā́n? Besán kesa ḍoqei gūteira. Gara mīrga mīti gara bītā gori. Qajeili[5] ḍaqi ḫama walaka gūyati.[4] Odu siti hīmū́f ḍufeira ani. Hojin dafei hā-jalqabu. Yā 'jolei, hinjalqabinā́ gan ḍa. Inbōin jeḍi iseiḍā́n. Fuño gadi gati. Bola būu insodātin. Mūka ol ārkisā́. Walaga ḫama jia afūriti[4] lafti híngoga. Buna ḍūgu mālif dīdei? Šāi dūwa nanjalaḍa. Gagā́n farasila toko biri koda toko inbāsa. Gārbu baleisun gāri mīti. Mačā́un ḫamāda, bodei matākei sīḍúkuba. Walakan sóduma koda šan mīti, abo? Mīa ol fudā́, ya járana. Ama ama jalqabu weiya, gūya walakan ganāḍa. Ākana goču eiño sī-ájajei? Asiti ḫama Ādis Ababati qajeiltei adeimta? Ama ječūni borira weiya. Halkaniti qeiransa hola fuḍateira. Isāni lamā́n qiṭeiḍa? Horīfi eigdu toko nā-barbādi. Sāṭenōta gargar bāsi. Īsa hinamanín, ini sobdūḍa. Soba hinhīminā́ ḍúguma maléi.[6] Qilensi atam hara? Jabamó lāfāḍa?[7] Mūka lamā́n wol qiṭei ṭolči. Firakeiti gabā kesa Óromon toko bilā́n rukuteira. Ābeít, abeít, ya goftāko! Wāqaiyo isín hā-argisīsu![8]

MISCELLANEOUS.

Ani bur nā́nfiṭa. Mālif fārdi laga çeiu dīdei? Bar ḍengada sīa baiyei hinçeinei? Jīa dārbei wáraqata sadi si-eirgei. Yō[9] fārdi besan bolati kūfei, mālif gargāru dídani? H̲ama amati mā deíbisu dīdei? Namičí‿kuni ḑeirāḑa, mana galu indandáu.[1] Gārbu gofta inbaleisiná. Yō išei ḑoqei kesa kūftei, namni hundumtu iti-kolfei.[2] Ani isinín sáṭini fuḑá hinjeni. Isán ama deibiu bārbādu. Ani biri koda sagal bāsu injalaḑu. As turu jalátani? Mālif dunkāna qopeisu dídani? Yō ini dīdei, māl gotei[3] ati? Áškarin qauweikōti inkulkuleísani. Nama īyesa biri dígdama sadeít bāsu indandáu.[1] Ebida bobeisuḑāfi kabrītin toko ingáa. Moti elalúf Adis Ababati nanadeima. Sogida adu kesa íngoga. Faranjiḑáf mūka jala[4] dunkāna qopeiseira. Nui wagā húnduma Adis Ababati adeimneira. Qoriča sīa šan ẖama ha'rati ḑugdanītu? Mūka qajeili muri. Mālif ḑoqei kesa jilbeinfátani? Moti fulldurati[5] jilbéinfatei nama húnduma. Isāni gāf húnduma biri liqeifaču barbādu. Ani biri ḑiba isati barakán liqeifaḑei. Barengádamó baračánamó ini duei? Ani iranfaḑei. Maqākŏ atamiti iranfatei? Nūi bīyakeiña iranfaneira. Waqaiyo yō jeḑei,[6] hindúu. Waqaiyo jiāfi adu nukenei. Ārka fūni ječu hinbeikni turei. Hoji‿kana hoječuḑāfi biri danu barbāna. Mīa gūrgurūfi ẖama gálgela gabā kesa turei. Mīa bītúf wagā húnduma sīa lama Gambeila būu. Anan gatu eiño siti hīmei? Aškarati ébida hinbobeisín jeḑi. Laga ha'ra inçeíiná jedá šūmotán. Qoriča kam ḑugdeita? Mūka kam murtei? Moti yō elaltei, māl jetei? Ani abeít abeít ínjeḑei. Šūmin yō siti dúbatei, māl deibiftei? Halkaniti dubaču gāri mīti. Binensi yō báqatei, māl jeḑei ini? Ani sibīla muru indandáu.[1] Warqeitu sogida çāla. Turi jeçūni ṭuri jeçūni tokiča mīti. Yō ini kūfei, esa tūrtei ati? Hareinkō badeira. Ija mukara yō būei, inbada. Esa badei namiçí‿kuni? Inbeíktanu isín? Nama ḑiboftu úfata gédaru injálatu. Woli wojin báqatani. Dunkānáf lafa qitei barbādi. Besán ō'a qopeisi. Birín‿kuni gaḑeiḑa namni fuḑaču dīdei. Māl bōsa, ya íntali? Farasila afūri kan bātu[7] harei ārgeira. Abān mana ẖama Bureiti gíbira mangisti[8] bāsúf deimeira. Kaleisa eigdu halkan hundumtu hirafan.[9] Qeiransa wān toko sodáčisei. Adun nā-ḑeibóçisa. Mūkin‿kuni musmāra ṭeno barbáčisa.

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[1] Relative "that which." [2] Fruit, *i.e.* profit. [3] Weeds. [4] Note double preposition. [5] The verb used where we should use the adverb "straight." [6] Maléi is a prep., equals "except, without." Here equals "but." [7] Lāfa is "soft" (cf. verb lāfis, "soften, loose"). [8] Form of introducing a petition or making a complaint. "May God show Your Excellency (the truth?)!"

[9] Yō with Aorist means "if" or "when."

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[1] Cannot. [2] At her. [3] Vivid Aorist in Apodosis equals "would have." [4] Under. [5] "In front of"; fūla, "front," compounded with dura, "before." [6] *I.e.* "please God." [7] Relative with -u Mood. [8] Government tribute. [9] Slept.

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LESSON No. 12

The Prepositions

§ **51.**—The Prepositions are divided into two classes :—

(*a*) those that precede the word governed ;
(*b*) those that follow it. Of these many are mere suffixes and not independent words.

(*a*) *Preceding* :—

aka	" like," noun in origin, " likeness " ; also used as a conj., " that," " as."
bodei	" after " " behind " } used also as an adverb, " afterwards."
gara	" towards, in direction of, as concerns."
ẖama	" as far as, till, within (of time)." Usually followed by a -ti which is suffixed to next word.

(*b*) *Following* the word qualified :—

bira	" to, on part of, past, near, from "
bokei bukei	" near "
-ḍāfi	" for the sake of "
-ḍā́n, -ḍāni	" with (by means of), to "
dūba, dūka	" behind, close after "
dūra	" in front of, as regards," also fūldūra ; fūla means " front "
-fi, -f	" to, for, with "
gidu	" behind, among "
guba	" up "
jala	" under "
kesa	" in, inside, from, on "
maléi	" without, except "
-ni, -n	" with (instr.), to "
-nan	" with (instr.) "
-ra	" from, on, than "
-tā́n	" with (instr.) "
-ti	" at, to, from, in, with "
-tín	" by (agent) "
-tu	" by, from "
wojin	" with, together with."

These, instead of taking the personal possessive suffix like the prepositions noted in (*a*), *e.g.*—

gara-kōti	towards me	áka-ko	like me
gara-keiti	„ thee	áka-kei	„ thee
gara-īsa	„ him	aka-īsa	„ him
gara-keiña	„ us	bodeikōti	behind me
gara-sāniti	„ them		

take the ordinary personal pronoun in its objective case. *E.g.*—

nū bira	near us	nū-ra	from us	nu-ti	from us	nūf	to us
nati	to me	natu	from me	nāf	for me		

The meanings of some propositions are very varied and depend on the context.

The -ti is constantly added to a word governed by a preceding preposition or even to the preposition itself, *e.g.*—

fārda jalati.	Under the horse (from or to under).
ḫama iftāniti.	Till the day after to-morrow.
gara Adis Ababati.	To Adis Ababa.

§ **52**.—When an adjective qualifies the noun, the preposition attaches itself to the adjective, *e.g.*—

nama gudara.	From a big man.

VOCABULARY No. 12

hirbāta	*dinner*	fakāt-	*seem, be like*
čikāla	*peg*[1]	ç̌ām-	*stop raining, clear*
tulu	*hill*	fīg-	*run*
deniča	*potato*	ḍāb-	*pitch, plant*
šenkūrti	*onion*	ḍiáḍ-	*be near*
ārbā	*elephant*	fagáḍ-	*be far*
rōbi	*hippopotamus*	ḍoks-	*hide*
nāča	*crocodile*	dūt-	*bark*
bari	*toll-gate*	ḍaláḍ-	*be born*
kela	„ „	ḍamóḍ-	*be cold*
fei'īsa	*load (animal's)*	ḍeikam-	*be angry*
gálata	*thanks, praise*	ḍōw-	*prevent, stop*
bakei	*meadow,* *grassy expanse*	feiḍ-	*want, desire*
qoro	*chief of district*		

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[1] Properly a tethering peg.

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EXERCISE No. 12

Ama ç̌āmeira natifakāta. Dubi fārda māl sitifakāta? Áškari sadi maléi adeimu hindandáu. Dunkánako gara lagati inḍābín, mūka dūba ḍābi. Tolei.[1] Cikāla dunkāna baiesa goḍi rúkuti. Sareín‿kuni mālif dūta mana dura? Esati ḍalatei, gūrba? Ani Gardulati wagā koda salgán ha'ra ḍalaḍei. Ati mālif ḍeikamta? Nādura dārbá, bodei inturiná. Gángoli fardāko wojin ḫama Bureiti ōfá. Úfata jala mālif hori hinḍóksitu? Fīgi šenkūrta deniča gidu ḍosi.[2] Abānsa nama gudara ḍálatei. H̱ama Adis Ababati māl nū wojin ḍūfu dīdei? Hojín‿kuni garakeiti gāri mīti. Sogida maléi hirbátako ñāču hindandáu. Dūr ārgei inbeiku.[3] Fārda jalati atamiti kūftei? Fardakeira bui. Kan nū dūba eiño? Mūka dūba ḍoksi. Gāngei húnduma tokiča maléi bāsi. Gara lafá‿kana qajeili ḍaqi. Dunkānōta gidu elāli. Gāngeira feiīsa būsi. Gara tulūti ol bái. H̱ama iftāniti īsán turi jeḍi. Kaleisa maléi ḍengada mālif nati ḍeikamtei? Īsa wojin eiño fīga? Mūka ḍio ḍiōti[4] hinḍābín. Gara mándara infagātiná. Laga bokei dunkāna ḍābá. Ani dano daḍabeirás ḍamoḍeirás. Mālif ḍengada ārbā sodáčisu dīdei? Mándara kesa manāfi idon ínjeru. Ido nāgoḍi ádarā. Ani ido inqabu. Dunkāna ḍābuḍāfi idon ínjeru. Čikāla esa badeira? Gálata Waqaiyo nāči īsa inqabni. Nu fuldūra kela toko jirti.[5] Wari kela hori ḍōwaneiru. Wara kelati wáraqata mangisti agarsīsi. Isāni lamán gara tulūti wojin ol báani. Yō būtan, sūta jeḍāti[6] buá. Wáraqata kana bīya qorōti fuḍaḍu bui. Bokolo gidu mālif naḍein ḍoksu? Rōbi oka húnduma laga kesa ñāteira. Aškarōni hundumtu mačāaneiru. Gara isati ḍaqi bilāsa fuḍu. Ákana hinkolfin. Arbōni yō nā-árgani, mūka kesa gálani. Lagín‿kun ḫamāḍa, nāča gūteira. Ani mūka gama[7] jala hāra‿[8] galfaču nanfeiḍa. Ama safarākeísani ḍiāteira. Mal isiniti fakāta? Dunkāna ḍābnamó inadeimna? Yō rōbi ol baei, fīgi elāli. Bakeín‿suni safaráf intāa Māl yādu?[9]

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[1] Used as exclamation "good!" lit. the aorist of tol-, "suit, be fit," of which tolč-, "make fit, arrange," is the causative. [2] The *k* is dropped in the West. [3] "Seeing, I do not know," *i.e.* "I have never seen," is a type of negative found in Amharic too. [4] "Near to, near," *i.e.* close together. [5] Feminine, diminutive? place? [6] -Ti equals "and." "Go slowly" = ቀስ ፡ ኢለ ፡፡ . [7] That. [8] Ara or hāra, "rest." [9] Pol. plural, "what do you intend (to do)?"

LESSON No. 13

POSSESSIVE SUFFIXES

§ **53.**—Where in English the Possessive Adjective would be used, Galla uses a suffix, *e.g.*—

fārda-kṓ or -kīya	my horse	often with a -ti added as an extra suffix, *e.g.*, farda-keiti.
fārda-kéi	thy ,,	
fārda-īsa or fardāsa	his ,,	
fārda-išei or fā́rdašei	her ,,	
fārda-keiña	our ,,	
fārda-keísan(i)	your ,,	
fārda-isāni or fardasāni	their ,,	

If nominative, fārda would become fārdi, *e.g.* fā́rdisa induei, "his horse died."

This Possessive Suffix is also used with such words as: aka, "like"; koba or kopa, "alone"; gara, "to, towards"; bodei, "after," *e.g.*—

ani kobākōti	I alone	ákakei	like thee
garakeiña	towards us	bodeikōti	behind me

Cf. § 51.

Where the Possessive Pronoun would be used, Galla employs:—

kānko	mine	again with an optional -ti suffix, *e.g.* kanisāti.
kānkei	thine	
kānīsa	his, its	
kānišei	hers	
kānkeiña	ours	
kānkeísani	yours	
kānisāni	theirs	

This kān- may be relatival or demonstrative in origin and often assumes the clipped form an-, *e.g.* ānkīya, "mine." Kan followed by -ti is thus equivalent to "belonging to," *e.g.*—

kān eiñūti	whose?	kān Yadatāti	Yā́data's.
kān isāti	his		

THE DEMONSTRATIVES

§ **54.**—There are three demonstratives:—

kuni and kana	this
suni and sana	that
gama	that, distant

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Kuni and suni look nominatival in form, but kana and sana are both used in the nominative case, while kuni and suni are typically nominatives.

Their close liaison with the preceding word qualified has already been noted.

Thus iní‿kuni, "this man or thing," is a nominative,
isá‿kana „ „ is an object.

Gama may be combined with suni and sana, forming a kind of double demonstrative, *e.g.* gamásana wāmi, "call that (man)" (a long way away).

Kuno = "here it is," in reply to a question or order. This -o is common in answers to questions, *e.g.* jira? "Is there?" Jir-ó! "Yes, there is." Eirgitei? "Did you send?" Eirgeir-ó? "I have already sent; yes, I have sent."

VOCABULARY No. 13

bárana	*this year*	naná-	*turn* (*intr.*)
Amareña	*Amharic* (*lang.*)	naneís-	*turn* (*tr.*)
galā	*provisions*	bilčeís-	*cook* (*tr.*)
adanati	*here*	atam-	*seal*
ṭārbi	*carpentry* (*adzing*)	bar-	*learn*
wuli	*condition*, *contract*	barsīs-	*teach*
quba	*finger*	ṭāf-	*write*
jīrbi	*cotton*	āf-	*spread*
ḍaba	*crooked*	nabab-	*read*
kuotei	*hoof-tax* (*at kelas*)	tabáḍ-	*play*, *joke*
fāna	*sole-tax* „	beilā-	*be hungry*
ṭéyiti	*cartridge*	ḍeibóḍ-	*be thirsty*
sirāta	*habit*, *custom*	ḍib-	*worry*, *annoy*
símbiro	*bird*	muláḍ-	*be visible*, *revealed*, *discovered*
ḍīga	*blood*		
maṭāfa	*book*	ḍūm-	*be finished*
nagādei	*trader*, *owner of mules*		

EXERCISE No. 13

Fardá‿kana okā keni, fardá‿sana gārbu keni. Hojí‿kana esati bartei? Hojisāni dáfani bárani. Māli ṭāfu inbartu ati? Ani nábabu sīnbarsīsa. Maṭáfasa nababdei ati? Wáraqatakő inaṭamni. Išein hirbátako gaḍei bilceísitei. Akás intabatín. Šūmín‿suni gārbakeisan ḥiḍei. Goftankeisan esa? Garbōtisāni ḍengada hinbáqatan. Ufatakeísani adu kesa āfā́. Dubisāni hinámanu. Galasāni ḍūmeira. Beilāeira, ñačú‿njalaḍa. Búnikō ija qaba. Íjišei māli? Mūkikeisan bárana ija inqabu? Adanati ṭāfuḍāfi lafti ínjeru. Fardakeisanīfi esa ā́rgama lafti? Wáraqata ṭāfu Amareñati inbeiku ini. Fardí‿suni gāfa húnduma beilāeira. Ani gāf húnduma gūya walakati nanbeilāa. Isín beiloftanītu? Wau, inbeilofni. Ana[1] nanḍeiboḍei. Gāngeín‿suni ḍeiboteira natifakāta. Ati mālif gāf húnduma ḍeibota? Dubi toko naḍibeira. Wān kuni nama inḍibu. Hoji ṭārbi eiño sibarsīsei? Hojí‿sana sībarsīsu hinjalatu ati? Jīi gánama himulati. Asiti Adis Ababāni imúlatu. Gāngein mulateiti? Ei, mulateira. Nama ákakei argei inbeiku. Ákasa gāngei toko nābīti. Obolésikei ákakei fakāta. Tabaču gāri mīti, akás indubatinā́. Bīyi serāta māli? Qúbikei māli? Ḍīga iti-jera.[2] Mani qoro esa? Kuno, tulu san guba. Māl si-ḍiba? Matākei gara mīrgāti naneisi. Mana nanāi, ḫama an ḍūfūti[3] na-eigi. Serāta maléi[4] wari bari kuotei infúḍatu. Kuotei ječūni fāna ječūni tokíčuma? Kuotei ječūni kan[5] horīti, fāna ječūni kan namāti. Qauwei kesa ṭéyiti jera. Of eigaḍu.[6] Wuli gotei nagādei wojin? Infi’nei ganāda. Wuli toko liki goḍi. Jīrbin Sidāma gabābateira, ufatā́f hintāu. Simbirón‿kuni māli? Símbiro kam? Isasánamṓ isákana? Ufatá‿kana kan eiñūti? Kan Yadatāti.[5]

LESSON No. 14

THE PASSIVE

§ **55.**—The idea of a Passive Mood is conveyed by the infixion of -am- or -m- into the ordinary verb, *e.g.*—

ārgei.	He saw or found.	ā́rgamei.	It was found.
inārga.	He sees, finds.	inā́rgama.	It is found.
hinbani.	He did not open.	hinbanamni.	It was not opened.

There are many verbs with a passive meaning, especially in the large class in -ā́, which of course render the presence of the above m unnecessary, *e.g.*—

qopā́- To be prepared.

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[1] Ana instead of ani. [2] Iti = "on it." [3] "Till I come." [4] *I.e.* unjustly, unlawfully. [5] Kan here = "belongs to," and is practically a preposition. [6] "Take care of thyself."

In these passive formations one should note the dislike of a sibilant in proximity to a nasal, *e.g.*—

ajeisei	he killed	*but*	ajeífamei	he was killed.
faneisei	he hung up	*but*	faneifameira	he has been hanged.

VOCABULARY NO. 14

bāla	*leaf*	**yād-**	*calculate, think of*
qoto	*axe, adze*	**raf-**	*sleep*
rīrma	*ant* (*white*)	**urgá-**	*smell nice*
lafei	*bone*	**ajá-**	*smell nasty, stink*
ilka	*tooth*	**qaṭá-**	*punish*
ilka ārba	*ivory*	**qot-**	*plough*
damei	*bough*	**qamas-**	*taste*
dāri	*boundary*	**qelensá-**	*blow*
fīṭei	*top, tip, point*	**sukum-**	*rub*
tafki	*flea*	**çīs-**	*lie, lie down*
gaso	*hoe*	**çīṭ-**	*be spoilt, worn, frayed*
kanīsa	*bee*	**šār-**	*dismiss*
ḍaḍā	*butter, grease*	**ala**	*outside*

EXERCISE NO. 14

Atamiti ḫíḍamei ini? Mangistitu īsa ḫīḍei. Mándari gama māl jéḍama?[1] Atamiti ājeífamei? Yōm ajeífamani? Sā́ṭini kara kesa banameira. Sāṭinín‿kuni dura hinbanamni. Bálbela ganā inçūfamni. Ani Adis Ababati adeimū́n‿yāda. Ati māl yāda? Mana fārda kuni inajáa. Māltu ajáa? Bāla mūka sana inurgáa. Kortumi qamafteita?[2] Inqamafni ganāda. Mūkí‿kuni qajeila[3] mīti ḍabāḍa, ani inbītu. Fuñón‿kuni atamiti çītei? Akasumāni dafei çīta. Fārdí‿suni mālif halkán çīsa? Mālīfi sirei guba çīftei? Çāmeira ama, ala bái. Ejolei, kā́á. Ini hoji gaḍei hójatei šáramei. Dunkāni lagati ḍio ḍābameira? Wau, gana inḍābamni. Mālif fārdi himudamni? Úfatakō atamiti gédarama? Hori meíkatu gara besán bolati ófamei? Gángolin mālif hinfeiamni ganāda? Atamiti sireikōti kesa tafki lama árgama? Mukati ol bái ḫama fīṭeiti. Fīṭei qoto hintuqin. Meri dāri bīya Sudāni bīya Hábaša?[4] Dameín‿kuni ḍabāḍa īsa muri. H̱ama dāriti qotá hindárbiná. Qilensi yō qilensáei, bálbela çūfá. Rīrmi yo manati galei, ati māl gotei? Mana mīa kesa sāṭinko húnduma rīrmi ñāteira. Ama ilki ārbā gabā kesati inárgama? Oromōni gūrguruḍāfi hinfīdu gabāti. Yō hárkikei sīḍúkubei, sukūmi. Ḻaki, goftāko, hindandáu, sukumuḍāfi hārka lama barbáčisa. Fīṭei bilā mal tūqtei, gūrba? H̲amāda. Fōn yō ajáei, gati, ani ñāču ḣinjalaḍu. Yō çāmei, qotu jalqabá. Walaka gūya bodei hāragalfaču serāta baiesāḍa. Ilkānko dur dur nāḍúkuba, ha'ra dūwa mīti. Ha'ra ječūni hūra ječūni wol fakāta. Sarein qúbako ñātei fīṭei. Bur qotun injalqábama. Qotīfni[1] suni eiga[2] wagā saditi inqotamni. Eigdu yō rafei, īsa nanqaṭáa. Ṭéyitin išei rukuteiti lafei mīla çabsei. Lafei mīla ārbā kesa ḍaḍā inárgama.

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[1] "Is called." [2] Qamas- is conjugated like deibis-. [3] The adj. meaning "straight." [4] Equivalent to Sidāma.

LESSON No. 15

CONJUGATIONS III AND IV

§ **56**.—There are two remaining Conjugations to be noted shortly. The verbs in them are not numerous.

CONJUGATION III.—THE INTRANSITIVE -OF- CLASS

This includes certain verbs ending in -á, *e.g.* qopá-, to be ready, prepared. Verbs of this type change a to o and interpolate an f in certain persons, *e.g.*—

ani	(nan)	qopāa	I am ready.	ani	(na)	qopāéi	I was ready.
ati	(in)	qopofta		ati	(in)	qopoftei	
ini	(in)	qopāa		ini	(in)	qopāei	
išeín	(in)	qopofti		išein	(in)	qopoftei	
nui	(in)	qopofna		nui	(in)	qopofnei	
isín	(in)	qopoftu		isín	(in)	qopóftani	
isán	(in)	qopáu		isán	(in)	qopáani	

The Present Negative runs as usual with the ordinary suffixes—

ani hinqopāu,
ati hinqopoftu,
ini hinqopāu, etc.

The Aorist Negative is hinqopōfni for all persons and numbers.

There is thus a resemblance to the verbs of Conjugation I. such as deibis-, answer, return, which takes the f in the same way.

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[1] Qótisa is a cultivated field, note the change again of s to f. [2] "From" of time, *i.e.* for three years.

It is not all the verbs in -á that belong to this f Conjugation. Among the verbs conjugated like qopá- are :—

ajá-	smell nasty	laká-	be counted, count
beilá-	be hungry	leiyá-	feel shame
boká-	ferment	lugná-	be a coward
borá-	be muddy	mačá-	be drunk
bulá-	be smashed	madá-	be sore, wounded
dangagá-	turn sour	miá-	be savoury, sweet, pleasant
dilalá-	be cold (weather)	moká-	think, meditate
duqaná-	be dark	naná-	turn (intr.)
finčá-	pass water	qilensá-	blow (wind)
hasá-	talk	soná-	be arranged
homačá-	foam	ṭerá-	stink
itá-	swell	ṭurá-	be dirty
kulá-	be clean, pure	urgá-	smell nice

together with a verb in -o- soç̌ó-, "be shaken, move," which adheres to its o-, *e.g.* ani nansoç̌ōa, soç̌ōei.

§ 57.—CONJUGATION IV.—THE -EIS- CLASS.

This class is very limited, but there are at least seven important verbs belonging to it. The verbs are :—

bobá-	Be lighted, kindled.
dā-	Bring forth, give birth to.
ḍagá-	Hear.
dandá-	Be able, can.
gā-	Suffice, be enough, arrive.
tā-	Sit, settle (only used in certain tenses).
kā-	Put, place.

These are called the -eis class owing to the distinctive -eis assumed in certain persons where the sister Conjugation takes the -of, *e.g.*—

	Present.	Aorist.
ani	(nan) gāa	(in) gāei
ati	(in) geisa	(in) geisei
ini	(in) gāa	(in) gāei
išein	(in) geisi	(in) geisei
nui	(in) geiña	(in) geiñei
išín	(in) geisu	(in) geísani
isán	(in) gāu	(in) gáani

with negative Aorists—

hingeiñei.	Did not suffice, etc.
hindandeiñi.	Was not able, could not.
hinteiñei.	Did not sit.
hinḍageiñei.	Did not hear.
hindeiñei.	Did not give birth to. (This verb is usually confined to women, and is not used of animals.)
hinbobeiñi.	Was not lighted.
hinkeiñei.	Did not put, place.

§ **58.**—There are thus three types of verb in -a-, making, *e.g.*—

Type 1.	ati (in) kāta.	Thou dost rise up.	Regular.
Type 2.	ati (in) mačofta.	Thou art drunk.	-of class.
Type 3.	ati (in) dandeisa.	Thou art able.	-eis class.

§ **59.**—The only verb that calls for special notice is tā-. There are two verbs:—

(*a*) A verb tā- = **ሆነ** ። "be, become," that follows Conjug. I. and Type 1, being an Auxiliary, or equivalent in meaning to our verb "to be," *e.g.*—

intāa.	It is, it is possible, fitting.
hintāu.	It cannot be, it is not right.
hā-tā́u.	Let him be, let it be so.

As the verb "to be" is often not expressed in the Present, this tense (ani nantāa, ati intāta, ini intāa, etc.) is not much used.

But the Aorist—

ani tāei,	I was,
ati tātei,	Thou wast,
ini tāei,	He was,

is especially used in forming Compound Tenses and in Conditional sentences, as will be seen later:

hintāni,	Was not, were not,

being its negative.

(*b*) A verb tā- = ተቀመጠ, "sit," that follows Conjug. IV., and means "to sit, settle," *e.g.*—

išein teisi,	She sat down,
nui teiña,	We sit,
isín teísani,	You sat,
isā́n tā́ani,	They settled,

thus differing from the Auxiliary tā- only in certain persons.

In the persons in which they are similar (to all appearance) these two verbs are pronounced much alike, though they differ in origin. In the same way an ambiguity arises in the case of the verb kā-, "to start, rise up," and of the verb kā-, "to put, place," *e.g.*—

bilā esa keisei išein?	Where did she put the knife?	Conj. IV.
yōmi kātei išein?	When did she start?	Conj. I.
ači kāi	Get up from there.	Conj. IV.
ači kai	Put it there.	Conj. I.

These verbs tā-, "to be," and kā-, "to rise up," should perhaps be written as tā‘-, and kā‘-, but the ع is not always distinct, and the context is sufficient guide. The verb kā‘- in Somali means "to get up, rise," also, and has the full ع which has been softened in Galla.

The verbs tā-, "to sit," and kā-, "to conduct, put, place," probably once had the full hamza or ', and should be written tā'- and kā'-. But the difference now is slight, and whereas the imperatives tāi, "be," and kāi, "get up," should have a coarse Cockney pronunciation of the "ai" (being therefore marked with a longer a), the softer tai, "sit," and kai, "put," have the ordinary ai in aisle.

The verb gā-, "to arrive," has a causative form, geis-, "to cause to arrive, take, lead," and a phrase such as manati geisei, "he led to the house," must not be confused with manati keisei, "she put in the house." Thus ači geisi means "take it there," but ači kai, "put it there."

There is reason to believe that these verbs in ā- (*e.g.* bā-, "to go out") originally had an h after the a, so that the original verb was bah-. This h may sometimes be faintly heard, but as a rule it has disappeared, and has not been replaced by an obvious hamza or sob, so as to warrant the insertion of '.

VOCABULARY No. 15

godo, gojo	*hut*	ijarsís-	*built, c. to be (causative of ijār-, build)*
liqi	*debt*	ḍeiris-	*lengthen*
salpa (adj.)	*light*	gudis-	*enlarge, increase*
sīmá‿belo	*interpreter*	ṭeneís-	*lessen, decrease*
madā	*wound, sore*	adeís-	*whiten*
ulfāta	*heavy*	salpis-	*lighten, make light*
dama	*honey*	liqeis-	*lend*
atákelti	*garden, vegetables*	faiyis-	*make well, cure*
galč-	*c. to enter, put inside*	beileís-	*make hungry, starve*
jabeís-	*make strong, strengthen*	adeimsís-	*make to go*
		tursís-	*cause to wait, keep waiting*

EXERCISE No. 15

Ani mana ijarsīsu nanjalqaba. Waqni isini hā-kéṉu. Jilbeinfaḍu, Waqaiyóf gálata keni. Mālif jilbeinfata? Āragalfačūni ingeiñei ganāḍa. Ani biri dígdama liqeifaču nanfeiḍa. Fārda ñáčisu atamiti iranfatei? Gángoli godōti galči. Wol wojin māl dubatu? Isāni wol wojin māl dúbatu? Wol wojin indubátiná. Oromó‿sana kāsi. Ači geisi fuño. Ha'ra ẖama Gambeilati mīa būsu weiya. Aškarini fārda beileiseira. Wān toko kan barbáčisa jira. Sarein íntala sodāčīsei. Asi ẖama Gedāmiti gūya meika adeímsisa?[1] Nā-intursísiná. Gūrba, nā-ntúrsisīn. Mana sīmábelo[2] nā‿argisīsi. Hirbāta Faranji koda šaníf qopeisi. Jabaḍa, ya jolei, ašama, ašama. Hinejájiná. Símbiro bárana sodačīftei? Símbiro sodáčisu weiya turei.[3] Sarei ñáčisu hiniránfatín. Asiti āra ingalfatín. Mālif isín wol rúkutu? Mana ijarsīsu jalqabeira. Fei'i sí‿kuni guda ulfāta. Gédari. Harei‿kana sálpisi. Ádarā biri ṭeno nā-liqeisi. Besán hingudisín, ṭeneisi. D̥eírisi fuño. Ati liqi baiyei qabda. Gārbu ṭeneisu weiya. Åni isāni biri liqeisu nandīdei.[4] Mánakō sodáčisa, ḍoqeitís ḍagātís jabeisá. Qilensi nama insodáčisa.

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[1] *I.e.* How far is it? [2] This phrase seems a translation of ስማ ፡ በለው ። "tell him to listen," "say to him, 'listen.'" [3] It would be better. [4] Such a form shows the difficulty of laying down rules for the prefixes nan- and in-.

Mūç̌a, wān nama sodáç̌isu[1] ínjeru. Mālif jīrbi madā kesa galču dīdei? Jīrbin dafei infaíyisa. Ani isānira liqeifaču nanyāda. Bálbela rukutūsa inḑageiñei ati? Wau, ani mīla nama ḑagāeira. Kaleisa išein mūča lamafa deisei. Nui ḫama gūya šani ingeiña. Mālif isāni wojin inteiñei išein? Isini dúbiko inḑageiñei? Afán banu indandeisu ati? Ani dama ñāču hindandāu. Mani kanīsa afán Woramōti gágura injéḑama. Gáguri húnduma dama inqabu, dūwāḑa. Isán ḑagāu hindandáani natifakāṭa. Alati ḫama manati ḑagāu indandeisu ati? Úfata adeisu dandeisa? Ini mana ijārsīsu halkaniti indandāu. Māltu sī-tursīsei? Galā argaču[2] dandeísani isín? Nui dandeiñei hinárganu. Rōbi dandeisei árgita? Dandaei inārgu,[3] ini gadi bueira. Ani galā inqabu, asiti dūu indandāu. Qoričín‿kuni īsa infaíyisa natinfakātu. Fōni atamiti dandeisei ñātei? Mūka jala inteiña. Laki, okāra inç̌īfna. Qubati madā sukūmtei ati? Barakán ini ṭāfu indandeiñei, garu bárana ṭāfūsi nababūsi inbeika. Galākeiña gana karati inqopofni. Atakeltīfi gaso toko bīti. Gaso maléi dandāei inhojeḑu.[3]

LESSON No. 16

VERB FORMATION

§ 60.—For practical purposes the formations of the Verb may be said to be twelve in number. In its formation the Galla verb bears a close resemblance to the Amharic verb, and this likeness will be noted in the alphabetical list of verbs given later.

No verb shows all twelve formations, but it has not been judged necessary to utilise some imaginary root in order to develop the individual formations, and actual examples of verbs in use are preferred. As in Amharic and Arabic, the actual derived forms in use must be learned by practice, as also the meaning of the particular form.

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[1] This is the -u Mood after an omitted relative. [2] Argáḑ-, intensive form of ārg-, means "to find." [3] Note this alternative construction with dandá-, "to be able." It can either take an infin. as object or remain suspended in a balanced clause. Cf. ani ārgei inbeiku, "I having seen do not know," *i.e.* "I have never seen," = አይቼ ፡ አላውቅም ። In this construction the ārgei, dandaei, etc., is in the Preterite.

Many verbs have alternative forms with identical meanings, and in different parts of the country a different form may prevail.

FORM I.—The simple form, which may be transitive or intransitive. It is not necessarily found, *e.g.* many verbs derived from nouns, adjectives, or adverbs, such as—

sodā	fear
hoji	work
ira	from, away
fūrda	thick
danu	much, many

do not occur under Form I.

Examples of Form I. are simple roots, such as—

tur-	wait
ārg-	see
gal-	enter
bā-	go out, appear

FORM II.—These are reduplicated forms of I., and are not numerous, *e.g.*—

bubul-	delay
sosob-	deceive

They give the idea of repeated action. Thus, whereas bul- means "to pass the night," bubul- means "to pass several nights," and so "to delay, stay away."

FORM III.—This is the large class in—

-áḍ-	making	the infinitive	in	-aču
-eḍ-	,,	,,	,,	-eču
-oḍ-	,,	,,	,,	-oču

From	fuḍ-	take,	is formed	fuḍáḍ-	to take for oneself, receive
	hoji	work	,,	hojéḍ-	to work
	danu	many	,,	danáḍ-	to be numerous, increase
	baiyei	,,	,,	baiyáḍ-	,, ,, ,,
	sodā	fear	,,	sodāḍ-	to fear
	fūrda	thick	,,	fūrdaḍ-	to be thick, become thick
	ḍeibu	thirst	,,	ḍeibóḍ-	to be thirsty

This class usually implies that the action or state is subjective. All these verbs are in tendency intransitive.

FORM IV.—The large class of causative verbs—direct causatives—in -s-. The accent varies, sometimes being on the last syllable, and at others further back. It is suggested that this difference of accent is the reason why some of them take the f in certain persons, while others keep the s throughout, *e.g.*—

From	bū-	descend	is formed	būs-	c. to go down.
„	bā-	go out	„	bās-	c. to go out.
„	bala’	wide (adj.)	„	balis-	widen.
„	baiyei	much	„	baiyis-	increase (tr.).
„	gudā	big (adj.)	„	gudis-	enlarge.
„	ārka	arm	„	ārkis-	pull.
„	deibi-	return	„	deibis-	answer, return (tr.).

Such all take the f, *e.g.* ati bāfta, arkīfta. (Cf. deibis- in § 31.)

From	bobā́-	be lighted	is formed	bobeịs-	kindle.
„	qopā́-	be ready	„	qopeís-	prepare.
„	ç̌ab-	be broken	„	ç̌abs-	break.
„	gog-	be dry	„	gogs-	dry.
„	gabāba	short (adj.)	„	gabábs-	shorten.

These are all regular, *i.e.* do not take an f. (Cf. bobeis- in § 31.)

In the formation of this causative in -s- verbs that terminate the root in d, ḍ, t, ṭ, change this letter to č. Thus both verbs of Forms I. and III. are included, *e.g.*—

gat-	throw	Form I. makes	gačis-	c. to be	thrown.
bīt-	buy	„	bičis-	„	bought.
fīd-	bring	„	fīčis-	„	brought.
jeḍ-	say	„	ječis-	„	said.
barbâd-	want	„	barbāčis-	„	be wanted, need.
gamad-	be content	„	gamačis-	„	contented, plea.
sodā́ḍ-	fear	Form III.	sodāčis-	„	afraid, frightened.
hojéḍ-	work	„	hoječis-	c. to	work.
dubáḍ-	talk	„	dubačis-	„	talk, discuss.

All these are of the f type.

Form V.—This is a combination of Form IV. plus Form III., and is a rare type, *e.g.*—

ḍukub-	ail	Form I.
ḍukúbs-	make ill	Form IV.
ḍukubsáḍ-	be ill	Form V.

ḍukubsáḍ- being conjugated like the III. Form.

C

Form VI.—These consist of the verbs in sīs-, which may be termed doubled causatives as an extension of Form IV. But some verbs have only this form as the causative, and are not found in the IV. Form, while others possess both. The double causative meaning is not always clear, but many give the idea of causing some one else to act, and this is very convenient in a country where the dignity of labour is not recognised.

These are all of the f type, and conjugated like deibis- (cf. § 31), *e.g.*—

adeím-	go	makes	adeimsīs-	c. to go, dismiss.
ijár-	build	,,	ijārsīs-	c. to be built.
ārg-	see		ārgasīs-	show (or agārsis- by metathesis).
bā-	go out	,,	bāsīs-	c. to pay, be paid.
bū-	go down	,,	būsīs-	c. to descend.
bar-	learn	,,	barsīs-	teach.

Many of the verbs mentioned in IV. above prefer this form to the simple one in -čis-, and the two former seem identical in meaning, *e.g.*—

gačisīs-	c. to be thrown	is preferred	to	gačis-.
bīç̌isīs-	c. to be bought	,,	,,	bīç̌is-.
fīčisis-	c. to be brought	,,	,,	fīčis-.
ječisīs-	c. to be said	,,	,,	jeç̌īs-.

Form VII.—Causatives in -č- corresponding to Form IV. in -s-, but developed from verbs whose roots end in -l-. They are few. *E.g.*—

gal-	enter	makes	galč-	c. to go in, introduce.
bul-	pass the night	,,	bulč-	entertain, put up.
ol-	,, ,, noon	,,	olč-	,, at noon.
tol-	be fitting, suit	,,	tolč-	arrange, fit.
ḍal-	bring forth	,,	ḍalč-	beget (of the father).

Form VIII.—Just as the -s- causatives have a double causative in -sīs-, so the -č- causatives have a double causative in -ç̌īs-, and even in čisīs-. *E.g.* galč-, c. to enter, makes galčisīs-, c. some one to be introduced. These also are all f verbs.

Form IX.—These are the verbs formed by means of the (verb?) faḍ-, which gives the idea of action on behalf of oneself

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to the exclusion of others, something like the verbs of Form IV. This -faḍ- may be suffixed to—

(*a*) certain nouns, adverbs ;
(*b*) verbs of Forms I., IV., VI., VII., and VIII.

E.g.—

tol-	suit, be fit	forms	tolfáḍ-	make for self.
gal-	enter	„	galfáḍ-	take delivery of.
bā-	go out	„	bāfáḍ-	take off (clothes).
bar-	learn	„	bareifaḍ-	inquire closely.
liqi	debt	„	liqeifáḍ-	borrow.
jilbei	knee	„	jilbeinfáḍ-	kneel.
qalbi	mind, heart.	„	qalbeifáḍ-	remember.
ira	away, up.	„	iranfáḍ-	forget.

Form X.—The causatives of this -faḍ- form in -fačīs-, *e.g.*—

jilbeinfačís- to cause to kneel.

Form XI.—A development of the IX. Form but constructed from a causative such as No. IV. or VII., *e.g.*—

galčifáḍ-	c. to be introduced.
bārsifáḍ-	show, explain, report.

Form XII.—The causative of this last in -fačīs-, *e.g.*—

galčifačīs-	give orders to A, who will in turn tell B to admit C.

This form is naturally used of those in high authority in the official hierarchy, who give orders which gradually are passed down till some one is found to execute them.

§ **61.**—There are other formations, but the above suffice to give some idea of the elasticity of the Galla verb, which is certainly very logical and as convenient as the Amharic. A V. Form, such as dukubsáḍ-, "to be ill," can have a causative dukubsačīs-, "to make ill," but it is hardly worth extending the dozen forms to include it, since it can well fall under IV.

§ **62.**—A reduplicated Form II. such as kulkulá-, "to clean well," can have its causative kulkuleis-, "to clean," but here again the formation is obvious and is understood from IV.

The accent in both the VI. and VIII. Forms tends to be proparoxytone in spite of the ī in -sīs- and -čīs-. It should be noted again that both VI. and VIII. are f verbs, and the IV. Form verbs in -čīs, *e.g.*—

ati barčīfta.	Thou dost teach.
ati sodačīfta.	„ „ frighten.

A reference to the alphabetical list of verbs will show the individual forms assumed by each verb. A knowledge of the principle of the varied forms enables one to invent them with tolerable certainty.

The verbs of Conjugation III. in § 56, do not form this causative in -ās (like the verb bā-, which makes bās-, " to cause to go out "), nor in -ofs- but in -eis-, *e.g.*—

qopá-	be ready	forms a caus.	qopeís-	prepare.
bulá-	be pounded	„	buleís-	pound.
(kul) kulá-	be clean	„	(kul) kuleís-	clean well.
mačá-	be drunk	„	mačeís-	intoxicate.
miá-	be savoury	„	mieís-	flavour.
naná-	turn (intr.)	„	naneís-	turn (tr.).
ṭurá-	be dirty	„	ṭureís-	make dirty.

The ei sound varying between ei and e.

As to Conjugation IV. the causative may be in either -eis- or in -eisis-, *e.g.*—

gā-	arrive	forms	geis- or geisīs-	c. to arrive.
tá'-	sit down	„	teisīs-	c. to sit down.
dandá-	be able	„	ɗandeisīs-	enable.
dā-	give birth to	„	deisīs-	c. to be born (of the midwife).

Which shows the close connection between the III. and IV. Conjugations.

It is interesting to see how the two tā- verbs and kā- verbs are developed, *e.g.*—

tā'-	be, become	has a VI.	Form	tāsīs-	to c. to be, become.
kā'-	rise, start	„ IV.	„	kās-	to c. to start, rise up.
	„	„ VI.	„	kāsīs-	„ „ „
tā'-	sit	„ VI.	„	teisīs-	to c. to sit down.

kā'-, put, does not occur in the VI. Form, which by analogy should be keisīs- ; cf. geisīs-, to cause to arrive or be conducted.

VOCABULARY No. 16

āra	*smoke*	marga	*grass*
bírčuma	*chair, native stool*	mura	*piece (cut off)*
dāku	*flour*	ç̌iṭu	„ *(worn away)*
fūla	*face*	súkari	*sugar*
lapei	*heart*	titīsa	*fly*

afçāla **afšāla**	*clever*	**fuñán**	*nose*
ār-	*smoke* (*of wood*)	**hoja**	*height, size*
gub-	*burn* (*tr.*)	**minán**	*grain*
būa'	*profit*	**qalbi**	*mind, sense, memory*
darāra	*flower*	**samūna**	*soap*
		gōwa	*stupid*

Ẹxercise No. 16

Bar' engada nā-ḑúkubei turei. Bárana gara Adis Ababati adeimu inďandáun‿turei. Damei mūka çabūsa indageiñei ati? Ɨšei fīṭei tulūti ol bāu indandeiñei. Nui gara gálgela kāŭfi qopofnei. Beilofteita? Ei, irbāta gana hiñāni. Kaleisa ánani gálgela hinurgofnei ani hinḑūgnei. Fōn mālīfi gatei ati? Hinajofnei. Ini yō himačofnei, mālif kūfei? Yō ani īsa ārgei, besani hinborofnei. Ákana goču hileiyofnei ati? Fúlasa itāei. Qúbakō kaleisa imadofnei, garu ha'ra guda itāei. Mālīfi kātei[1] akásuma nanofta? Gara bálbela birati nanái. Hojin gana hinjalqamnei. Súkari imiáa. Qorán‿kuni hā-āru, fuñāniti haūrgáu. Hojankei meika? Mūka kanara çiṭu muri. Samūna çiṭu toko nā-ḵeni ádarā. Hirbātakeísani inurgáa. Ebidara māltu jera? Ébida kesati kan hāfu[2] gati. Māl bilčeísitei anáf ha'ra? Inglīzi dubaču hileiyofta? Ati margati çīftei āragalfaču hileiyoftu? Margi yō kúlkulu táei, dunkāna hinḑābiná. Hori mā lakáu dídani? Nui kaleisa lakofnei. Fārdi inbeilofnei, gārbu ñāču dīdei. Lafein atamiti anan kesa būei? Dafi bāsi. Dūr mana fārda hinṭurofnei, ama hinajáa. Kan ajáu[2] māli? Namni qoriča beiku[3] titīsa injálatu. Ilkan ārba gati gudati gurgúrama. Qilensi yō qilensáei, damei mūka hinsoččóa. Qalbi goḑu[4] hinboín. Ani samunāfi súkara bītu hindandeiñeín‿turei kaleisa. Ati esati deisei muça‿kana? Adis Adabati barakán daei. Muça meika ḫama ha'rati deisei? Ani fúlasa nanqalbeifaḑa natifakāta. Dūr sī-ārgu ani inqalbeifanei. Ébida bobeisu qalbeifáteimó iranfatei? Lapeinkei yō sīgubei, ñāta inbaíyisin. Mánasa atamiti gúbamei? Ini bara sadi ačiti fūrdateira. Ini bubuleiti[5] būa' hōma[6] infūni. Wagāti Gardulati būa' meika argata ati? Laki, goftāko, titīsa maléi bu'án ínjeru. Barčumás gábateí‿kana ofīkeiti tolfatei?

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[1] Balanced clause where we might use a participle. [2] Kan with u mood, "what remains." [3] *I.e.* a doctor. [4] Be careful, cheer up. [5] Note this connective -ti in narrative, where we use a participle or "and." [6] "Derived no profit," hōma with negative means "no, nothing."

Ati afç̌āla. Bīya Faranjiti gatin dāku ama gudāḍa. Bárana baiyei darāra atā́keltikṓ kesa ḍābeira. Ébida bukeiti úfatakō gogsi, hingubín. Gálata Waqaiyo nānsosobnei (nangowómsini).[1] Motin īsa galčifačīsei, garu eigdūni īsa ḍōwei. Lapeinsa gurača,[2] fūlasa injalaḍu ani. Afānkei yō baliftei, titīsi ingala. Sarei ç̌īsu yō barsīftei, ati afç̌āla. Besani walaka sā́ati yō damfiftei[3] ati gōwāḍa. Gōwa kanā́n fuño[4] gā́ḍīsi jeḍi. Abāko![5] Atamiti çabei?

LESSON No. 17

The Numerals

§ **63.**—

	Cardinals.	Ordinals.	
1	toko	dūra (tokōfa is rare)	cf the prep. adv. dūra, "before" *i.e.* "first."
2	lama	lamafa	
3	sadi	sadafa	
4	afū́r	arfafa (afūrafa)	often heard of afūri
5	šan	šanafa	often heard as šani
6	jā	jāfa	
7	torba	torbafa	
8	sadeít	sadeitafa	
9	sagal	salgafa (sagalfa)	
10	kodán	kornafa (kodanafa)	
11	koda toko	koda tokōfa (dūrao)	
12	koda lama	koda lamafa	
20	dígdama	digdamáfa	
21	dígdami toko	dígdami tokōfa (dūra)	
30	sódoma	sodomafa	
32	sódomi lama	sódomi lamafa	

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[1] Contraction for nā insosobnei. [2] Metaphorically. [3] The IV. Form of damf-, c. to boil. [4] This suffixed -n is explained in §. 64; cf. isā́n hinkenin jeḍi, "say to him. . . ." [5] Common exclamation of surprise; lit. "my father!" (Māl abākeiti is a common form of abuse; cf. ምን ፡ አባትሀ ፡፡ and the two must not be confused.)

40	afū́rtama	afūrtamafa
50	šā́ntama	šantamafa
60	jā́tama	jātamafa
70	torbā́tama	torbātamafa
80	sadeítama	sadeitamafa
90	sagaltama	sagaltamafa
100	d̥iba	d̥ibafa (d̥iba tokōfa)
101	d̥ibā́f toko	d̥ibā́f tokōfa
102	d̥ibā́f lama	d̥ibā́f lamafa
200	d̥iba lama	d̥iba lamafa
201	d̥iba lamā́f toko	d̥iba lamā́f tokōfa
202	d̥iba lamā́f lama	d̥iba lamā́f lamafa
300	d̥iba sadi	d̥iba sadafa
1000	kūma	kūmafa
1001	kumā́f toko	
1002	kumā́f lama	
2000	kūma lama	

myriad kūma kóntama
kumā́tama
kitila

§ **64**.—Just as māl and meika become maltu and meikatu, so toko may become tókotu, *e.g.* tókotu hāfei, "the one is left."

Numerals follow the noun or word qualified.

The article may be added to the numeral with a subject, *e.g.*—

lámanu	or	lamā́n
sā́danu	,,	sadeín
ā́rfanu	,,	ārfan
šā́nanu	,,	šanan
jānu	,,	jān
tórbanu	,,	torban (torban also equals seven days or a "week")
sadeítanu	,,	sadeitan
sálganu	,,	salgan
kórnanu	,,	kornan
digdámanu	,,	digdamōni
sodṓmanu		
afūrtā́manu, etc.		

This -nu is curious. Nama, "man," adds -ni to become "the man" as subject of a sentence. Is the -u demonstrative and the n a plural?

§ 65.—*Numeral Adverbs.*—

once	al toko or al tokiča	gāf tokiča	
twice	sīa lama or al lama	gāf lama	yaro lama
three times	sīa lama or al sadi	gāf sadi	yaro sadi

Galla is rich in words for "time" (gāfa, gūya, yaro, yōmu, sīa, etc.).

Proportion.—Two-fold, double, dača lama. There is a verb dačā́s-, "to fold over, to hem." One could also use the word díriba, "a patch," and say diriba lama goḍi hoḍu, "make two patches and sew."

Time.—Remembering that time is calculated from sunrise to sunset, at 6 a.m. and 6 p.m., 11.30 a.m. or p.m. would be sā́ati šanī́f walaka.

Fractions.—$\frac{1}{4}$ = one out of 4 = afū́r kesa toko.
$\frac{1}{10}$ = „ „ 10 = koda kesa toko.

Vocabulary No. 17

hōmtu	*no one* (*with neg.*)	hi'ráḍ-	*grow less, decrease* (III. Form)
hōma	*nothing* („ „)	hir-	*divide, share* (I. Form)
likiti	*exactly*	hirmáḍ-	*divide* (III. Form)
be'ri	*pen*	baiyáḍ-	*grow numerous, increase, exceed* (III. Form)
sūbi	*dawn*	qal-	*slaughter, sacrifice*
hirā	*division*	īy-	*cry out, crow*
baqaqsa	*piece* (*split off*)	Abu Gedi[1]	*American cloth, cotton cloth*
ega (eiga)	*after* (*conj.*)	abā ito	*cook*
mofa	*old, ancient*		
liṭ-	*go in, enter, set* (*of the sun*)		
gāfáḍ-	*ask a question* (III. Form)		

Exercise No. 17

Šūmōni lamā́nu lenčōta šan ajeisan. Nītin šūmiča sā ḍiba toko qabdi. Jari Amāra ā́rfanu ārbōta sadi rúkutan. Íntali išein dūra inḍukuba. Íntali šūmiča išein jā́fan indūtei. Ani sīa sadi dūwa īsa argeira. Mālif biri liqeifaču sīa lama nā-gāfata? Sīa afū́r kodā́n meika tāa? Anā dafei ingalu.[2] Dača lamā́n

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[1] Or Abu Jedī́d, Abu Jedi. [2] *I.e.* "I am slow to understand." Anā could be written anā́f.

hod̥i, yō kan bodei inçīta.[1] Afúr kesa toko nā-keni. Mangistini kodan kesa toko fúd̥ata. Nama d̥iba kesa kodāni indúani. Sáati meika tāa ani inbeiku. Adun imúlatu. Bori sūbid̥án gāngoli hinfeina. Ani gāf húnduma sūbid̥án nankāa. Feiʻīsasáni guda salpād̥a, farasila lamara inbaịyatu nati fakāta. Bodeiná‿kana ido[2] afúr afūriti hirmad̥á. Isāníf hirán toko hingāa. Ido jāti likiti hiri. Oramōni danu kūma ječu hinbeiku. Ákana ječu inbeiktu ati? Kịtila ječūni māl jéd̥ama? Hōmtu inbeiku. Koda šan kesa yō sadi fud̥atei, koda toko hāfa. Laki, fírako, ákana mīti, toko badeira. Ati lakobsa inbeiktu. Waraqatāfi beri[3] maléi lakobsi nama d̥iba. Bori sáati lamāfi walakati nā-kāsi. Bálbela al tokiča dūwa rúkuti. Abān bilā sanga qalei hā-hírmatu. Jārsa toko fōni kan hiru na-wāmi. Baqaqsa Abu Gedi qabda? Ádarā ido lama nā-hiri. Ha'ra madā kesa çaba lafei bāsei. Bodeina çitu toko simbirōti keni. Sareiti fōni murá‿sana gati. Ega adu liṭei namni hōmtu ala inbāu. Afán Óromo kan nā-barsīsu hōmtu inárgamu. Abāko! Namni kitila d̥ūfei. Abān ito simbirod̥āfi bodeina mofa gačisīsei. Ádarā akakeiti gāngei toko nā-bīčisīsi. Šumiči hojid̥āfi hori meika básisei?[4] Yo isín woliti dubátani, ani hōma ind̥ageiñi. Bīya Walaga motin šumíf hírani. Dūra eiño d̥ūfei? Namičín‿kuni biri kūma kóntama qaba jed̥u.

LESSON No. 18

TIME, DATES, ETC.

§ **66.**—*Phrases of Time.*—

What time is it?	sáati meika tāa?
It is 3.30 p.m.	sáati sagalīfi walaka.
It is not yet noon.	walakan gūya fagōd̥a.
Before noon.	walaka gūyati as.
After noon.	gūya walaka ačiti. walaka gūyati ačiti.
At cock-crow.	hāndānqo yō īyei. hāndānqo īya (*e.g.* kuotu)

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[1] "In case it frays afterwards." [2] Ido, "place." "Divide it in four places." [3] Beri is so written to distinguish from biri, "dollar," but the pronunciation is the same. Some pronounce bi'ir. [4] c. to be paid (by the district)

At sunset.	yō adun galu. yō adun liṭu (or yōmu)—when the sun sets (yōmu = time).
At night.	halkaniti.
By day.	gūyati.

§ **67.**—*Days of the Week.*—These vary according to the district.

Sunday	Sánbata guda.	Aiyán guda		
Monday	Dáfino [1]	Hoja dūra.	Wítata [2]	Wútata [2]
Tuesday	Fačāsa [1]	H̱oja lamafa.	Balo [2]	
Wednesday	Rōbi.	Ārbi [2]		
Thursday	Kamīsa			
Friday	Jemāta			
Saturday	Sánbata ṭenā.	Sanbat dūra.[1]	Aiyán dūra.[2]	

§ **68.**—*Seasons.*—In the West—

gana	means	the heavy rains of June, July, and August.
bira	,,	the brighter weather of September, October, and November.
bona		the dry weather of December, January, and February.
ārfāsa	,,	the lighter rains of March to May.

§ **69.**—The Calendar is unknown to the majority of Gallas, though some understand the Amharic calendar of 12 months of 30 days, with an intercalated period of five to six days called quagmei.

Translated into Galla the year 1919–1920 (in Amharic 1912) would be

kūmāfi ḍiba sagalīfi koda lama.

In the same way, as few possess or understand watches, one would naturally divide the day into such vague spaces as,

gánama,	Early in the day.
gara gūyati,	In the course of the morning (or gara wāri).
gara çabsati,	,, ,, ,, afternoon
gara gálgela,	Towards evening.

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[1] Gedāmi district, Leiqa. [2] Gorei district.

VOCABULARLY No. 18

dúkana	*darkness*	afeíl-	*boil, stew* (*of the cook*)
ibsa	*a light*		
fānūsi	*a lamp, candle*	afūra fuḍáḍ-	*draw breath* (*afūra is the noun*)
gádisa	*shade, shadow*		
ḍúnḍuma	*cubit* (18–19 *inches*)		
torbān	*week*	arārám-	*be reconciled* (Passive Form)
qāli	*order* (*lit. word*)		
itā	*abscess, swelling*	ariáḍ-	*send away, dismiss* (III. Form)
kīsi	*accusation*		
lōla	*war, fight*	lōl-	*fight, quarrel*
abŏ́m-	*order* (*of high authority*)	arāra	*reconciliation*
ād-	*roar, groan*	áraba	*tongue, abuse*

EXERCISE No. 18

Sáati torba halkaniti duei. Gabán Goreiḍa Fačāsaḍáf Sanba dūrāḍa. Gabán Adis Ábaba Sánbata gudā maléi gūya húnduma inola.[1] Gabán‿kuni Aiyán duratīfi Balōḍa. Wagán‿kuni lakobsa habašāti kumāfi ḍiba sagalīfi koda lama. Gāfa Ārbi halkan sáati sadeititi jīi gūtūḍa. Ḍengada walaka gūyāti ačiti sáati torbāti bokán inbuei. Māl dukaní‿kun! Jīni ínjeru dukanāda. Gángolin halkán adeimu indandáani. Gana kesa mūka ḍābu weiya. Bona bólako kesa besán ínjeru. Ani fānūsi maléi nábabu hindandāu. Ébida bukeiti nababūni intāu. Qāli mangisti maléi minānkeiña gúrguru indandeiñu. Ija adu kuni bada [2] gūba, gádisa jala ṭenŏ́n‿tāa. Mūka fūrda nā-mūri hojansa ḍúnḍuma kodán. Mūká‿sana ḍúnḍuma torba dūwāḍa gababdūḍa. Mūka sáfaruḍāfi fuño ḍúnḍuma koda šan sinkena. Torbāniti sīa lama kuotu nā-ilāli Kamīsāfi Dáfino. Walaka gūya yō gāu [3] adūni qajeilto matākora. Oramōni wagā lakobsa hinbeiku. Jīi yō bāei, nánḍufa. Yo jīi kun bāei, bokán hirōba. Maqā jīa kan beiku nama gurguda dūwāḍa. Šūmin toko qalamiḍāfi be'ri liqeifaču ḍūfei Jemāta. Nábabumó ṭáfu isín indandésanu? Mālif inbártani? Sánbata gudā yō ḍūftei ani bériḍāni sinārgisīsa. Gana kesa afán Óromo dáftani[4] bartu. Yō ákana tāei, gāū́kei

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[1] *I.e.* fills at noon. [2] Bada, verb used as adverb, "burns badly." [3] Yo with u- Mood means "when." [4] With two balanced verbs the first equals an adverb, "quickly."

nantursīsa. Dúkana kesa bāu yō sodātei, ibsa toko fuḍu. Torbān toko boda hori|sinbāsa. Čāka kesa ḍaqi mūka toko mura toko nafīdi. Laga kesa otu hingalín[1] úfatasá báfatei. Mālif úfatašéi guyati sīa šan gedarati? Mālif inīya ini? Kīsi yo qabateís,[2] Dáfino hā-ḍūfu Aiyán dūra mīti. Gạdisakéi adu ḍōwa, ádarā ṭeno ači sočői (sīqi). Itạ̄-kana hādu-ḍāni ṭeno muru weiya. Fīṭei tulūti dandei afūra infuḍaḍu. Adis Ababati namni toko yō fīgei, afūra fuḍaču ḍiba. Jemāta wol lōlanīti,[3] Aiyán dūra arārámani. Askarīni hundumtu yō ḍagáu dīdani nanariaḍa (nanadeímsisa). Árabikei adīḍa, ati inḍukúbsita. Gaftikán[4] Rōbi īsán dūba Kamīsa.

LESSON No. 19

PRONOUNS, ETC.

§ **70.**—*Possessive.*—Under this heading should be noted such idioms as

qola-kōti	I naked (cf. ራቁቴ ::),
qula-kīya	,, ,,
kopa-kōti	I alone,
kopā-ko	
ofī-ko	I myself,
áka-ko	my likeness, *i.e.* like me,

and similar combinations with the other personal pronominal suffixes mentioned in § 53.

Reflexive.—The Reflexive expression of or ofi may occur in varied forms, *e.g.*—

ani ofīko, ofīkotīfi, ofikōfi or ofikṓf. I myself or for myself,
ati ofikeiti, ofikeitīfi ofikeifi or ofikeíf,
ini ofīsa, ofisāfi, or ofisá̄f,

the -fi suffix being optional.

The word matā, "head," may be used in the same sense, *e.g.*—ati matākeiti, "thou thyself."

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[1] Before entering. [2] This s may be narratival to connect conversation. Note this III. Form of qab- meaning "to possess, catch hold of," [3] This is the connective -ti where we might use a participle. [4] Gaftikán, gāfakán = "that far day," = "day after to-morrow" = iftán. Cf. barakán, "that far year, year before last."

Of may be used alone as in the phrase of eigaḍu, "watch (thy)self," *i.e.* "take care."

Reciprocal.—The word ol or wol gives the sense of "each other," and examples have already been seen.

Interrogative Pronouns Adverbs, etc.

how ?	atám, atamiti.
how much, how many ?	meika, meíkatu, hamám.
what ?	māl.
when ?	yōmi, yōm (yōmu = when, at the time that . . .)
whence ?	esati.
where ?	esa, esati, merei.
whither ?	esati.
who ?	eiño, eiñuni.
why ?	mā, mālif, mālifi, māli.
which ?	kam, kamtu.

§ 71.—*Relative.*—The idea of a Relative may often be given by two parallel balanced clauses, *e.g.* namiči, ini kaleisa ḍūfei, einūni ? "The man he came yesterday, who is he ?"

What may be called the ordinary relative is the word kan, which, however, is constructed usually with the so-called u Mood or Subjunctive, to be explained later. This u Mood gives the signification of generality, referring to present or future.

kan abōmu	Who orders, *i.e.* an inspector.
kan hāfu	What remains, the remaining . . .
kan húnduma dandāu.	Who can all, *i.e.* omnipotent.
kan jiru	What is, *i.e.* present.

This kan is probably a demonstrative in origin.

The word kámbira, "another," may be explained by such a sentence as kana inbarbādu, kan bira keni, "I do not want this, give me that which is near it," *i.e.* "another or the other." The word bira has already been noted among the prepositions and is an adverb in origin.

This kan is useful to express an agent or instrument, *e.g.*—

kan iti-ṭáfamei	That by it it was written, *i.e.* a pen.
kan abōmu	An inspector (cf. above).

The use of īsa, = "it" (subject or object) or "him" (in the objective clause), should be noticed in these balanced clauses—

namiča īsa ḍūfei fīdi.	Bring the man who came.
sáṭinin īsa dīma esa ?	Where is the red box ?
sáṭini īsa mukati tólfamei.	The box made of wood.

§ **72.**—***Indefinite.***—

all, every	**húnduma, húndinu (sing.), hundumtu, hundúmtinu (plur.)**
any one, some one	**nama toko**
anything, something	**wā toko**
both	**laču**
different	**garagara**
each	**húnduma**
few, little, some	**ṭeno**
many	**ḋanu, baiyei**
no one	**hōmtu (or wōmtu) with a negative; hōma (in objective cases)**
nothing	**hōma (or wōma) with a negative**
other, another	**bira, kanbira, kambira**
so and so, what's his name?	**ábalu**
such	**ákana or akás**
same	**tokiča, tokíčuma**
separate	**gargar**
what's its name?	**wāno, wano**

Note again the idiom, **dandei inḍaqu,** "being able, I do not go," *i.e.* "I cannot go"; cf ቶዬ ፡ አልሔድም ። So **dandei inārgu,** "I cannot see"—an emphatic negative. One can also say, **ārgei inbeiku,** "I cannot remember having seen." **Dandei** (= **dandaei**) is the 1st Sing. Aorist. Similarly, **ati dandeisei inadeimtu, nui dandeiñei inadeimnu,** = "thou, or we, cannot go."

VOCABULARY No. 19

eirbei	*rag*	**indandā'ma**	*it is possible.* (Passive Form)
ḍalo, ḍalōta	*age*		
taba	*steep ascen*	**indandā'mu**	*it is not possible* (Passive Form)
gogā	*leather (dry hide)*		
ḍagna	*skin (of body)*	**ç̌ōm-**	*be, become fat*
wānā	*agent, wakil*	**arabs-**	*abuse, curse*
bōkei	*mosquito*	**mar-**	*bandage, bind*
dūdā	*deaf*	**otu**	*if* ("*without,*" "*before,*" *with neg. imper. 2nd sing.*)
gōwa	*stupid*		
gingei	*stammerer*		
gursa	*advice*		
mari	,,	**yō**	*if*
bakaka	*thunderbolt*	**baqaqs-**	*split, cleave* (IV. Form)
wei	*or (Amh. not Galla)*		
dabal-	*add, repeat*	**bāḍ-**	*carry*

EXERCISE No. 19

Ani ofīkōfi dandei inadeimu nama birán‿eirga. Wān kana nākeni, ya maqāsa inbadei.[1] Nama toko ala jera, ḍaqi elāli eiño. Wān kuni biri kodán, inísuni ingurgúramu. Wagā ḍūfu bíyakō ḍaqu nayāda. Gurača asi, adi ači, garagara goḍi. Miá‿kana garagar bāsā́. Ḍoqeinīfi ḍagāni yō jerātei,[2] mana bai'[3] toko ijārun indandā'ma. Ḍoqei maléi indandā'mu. Gogā́n kunīfi gogā́n‿suni tokiča mīti. Ȧdeimi ati, wān sīkenu hōma inqabu. Nama ákasa[4] inā́rgani. Nā-elālū́f namni hōmtu inḍūfu. Ati afā́n meika dubata? Laki, obolésako, afān toko nā-gāa. Ainatín‿kuni lamā́n tokiča mīti garagaraẖ.[5] Ákana garagaraẖ taei inbeiktu ati? Ani gāf húnduma kara tokiča adeimu daḍabeira. Gabā ḍaqi, gogā múrama toko nā-bīti, dīma weiya. Ati mālif matākeiti ḍufta? Ejolei toko ineírgitu? Ábalu ječūni danu hinḍagāmu. Ábalu ječu esa ḍageisei? Ofīkeíf ḍageisimṓ nama sitīmei?[6] Ati ofīkeíf wāsi tātamṓ[7] wūnā qabda? Wān kana goču nanbarbāda, egā gūya[8] inqabu. Wein Đáfino jalqaba, yō gūyan ā́rgamei. Hundumtikeisan otu hojétani, torbān tokōti inḍuma hojin. Hundumtisāni hā-hojetan, hojin hā-ḍūmu. Namati biri toko toko keni indabalín. Biri toko çāla inkenu ani. Liqikora kan hị'ratei[9] nā-kénitei. Māl jetei ati? Laki, obolésakō, ani hōma injenei. Hoji ingederín, aka kaleisa goču weiya. Ini dūdāḍamṓ gingeiḍa? Ini laču akasumati ḍálatei. Ḍaḍān gabāḍa bītei yō ajaei, sīa torba ebidati dámfisi. Yo ḍaḍā danu ñātei, hinçōmta. Egā[10] ḍaḍā yō híratei, ḍagnakeitīf gāri mīti. Gogiča otu inārgani inbītu ani. Ala ḍaqi abā gogā sanati wāmi. Bōkei jira, nama ñāta gūyaḍāfi halkán. Arkākei eirbei Abu Gedi tokōni[11] maru weiya. Māl bakaka ẖamā́n! Mūka toko ḍi'ō baqaqseira. Farasila sadi atamiti nanbaḍā? Ádarā gū́rsakei nākeni dubi kanā́f. Gūrsa ṭeno sīkena. Áškara kesati arabsu ḍagāu injalaḍu. Ḍalṓtikei meika? Ati jārsa fakāta. Namni toko karati akasumāni nā-arabsei. Yō wol arabsítani, isín laču nanariaḍa. Nū fuldūra

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[1] Lit. "Oh, its name has been lost," *i.e.* "What's its name?" [2] Jeráḍ-, strengthened III. Form of jer-. [3] Bai' is the short form of baiesa, "excellent," and is both an adjective and exclamation. [4] "Such a fellow." [5] This -ẖ is distinctly heard sometimes. [6] Short for siti hīmei. [7] 2nd sing. of the tā-, meaning "to be." [8] Gūya means "time" as well as "day." [9] "Less than my debt." [10] Egā or eiga means "then, in that case, after that, from the time that." [11] Instrumental -ni.

taba toko ḫamán jira, sū́tuma bāā́ ḫama gubati. Ini mari ḍagāu dīdei. Dubi ákana ḍagāei inbeiku. Ḍalónikei meika, ati?

LESSON No. 20

THE ADJECTIVE

§ **73.**—The following list has been drawn up to show the changes undergone by Gender and Number:—

	Singular.		*Plural.*	
Meaning.	Masc.	Femin.	Masc.	Femin.
white	adi	adi	adādi	adādi
excellent	bai’	baieiti	babái’	babái’
broad	bala’		babala’	
beautiful	bareida	bareidu	babareido	babareidu
clever	beika	beiktu	beiko	babeiktu
fierce	ḍeíkama	ḍeikamtu	deḍeíkamo	deḍeikamtu
tired	daḍaba	daḍabdu	dáḍabo	daḍabdu
yellow	dalača	dalati	dadalača	dadalati
lazy	ḍilbei	ḍilbeiti	ḍiḍilbei	
red	dīma	dīmtu	didīmo	didīmtu
narrow	ḍipa	ḍipo	ḍiḍipo	
blunt	dōma	domtu	dodōma	
thick	furda	furdo	fufurda	fufurdo
short	gabāba	gabābdu	gagabābo	gagabābdu
good	gāri	gāri	gagāri	gagāri
dry	goga	gogogdu	gógoga	
stupid	gōwa		gogōwa	
big	guda	gudo	gurguda	gurgudo
black	gurača	gurati	gugurača	gugurati
wicked	ẖamā	ẖamtu	ẖaẖamo	ẖaẖamtu
thin	hapi		hahapi	
poor	īyesa	iyeiti	ī-iyeiyi	ī-iyeiti
strong	jabā	jabdu	jajabo	jajabdu
damp	jīda	jītu	jijīda	jijītu
vagabond	jora	jortu	jojoro	jojortu
loose, soft	lāfa	lāftu	lalāfo	lalāftu
light	salpa	salpo	sasalpa	sasalpo
frightful	sodáčisa	sodačiftu	sodačiso	sosodačiftu
rich	soresa	soreiti	sosoreiti	sosoreiti
small	ṭenā	ṭeno	ṭiṭenā	ṭiṭeno
heavy	ulfāta	ulfātu	u-ulfāto	u-ulfātu.

§ **74.**—From this list it will be deduced—

(1) That the majority end in -a. Many are verbal in origin, *e.g.* sodačisa, "terrifying," and naturally follow the verb in changing the s to f. So also the t becomes d after a b in the case of dáḍaba and jaba.

(2) That the feminine singular may end in—

-o, *e.g.* guḍa, ḍipa, salpa, furḍa, tenā.
-ti, *e.g.* bai', gurača, daleča, īyesa, soresa.
-tu, *e.g.* beika, ḍeíkama, dīma, ḫamā, lāfa, sodačisa, etc.
-du, *e.g.* jabā, gabāba, dáḍaba.
-u, *e.g.* bareida, ulfāta.

(3) That the plurals are merely reduplicated forms of the singular. Some of the masculine plurals show the -o as in the case of the noun, and on the analogy of the noun forms in -ōta are met with. This tends to prove that the original indeterminate plural form of many nouns was in -o, and that -ōta was a demonstrative.

§ **75.**—It will be noted that ṭenā, "small," has been spelt with the -a and not with the -o in the masculine. Ṭenā seems to be the true masculine, while ṭeno may be either the feminine singular or the adverb.

Baiyei, "many," has a plural, babaiyei, which must not be confused with babái', "excellent." Danu can also form a plural, dádanu.

The plural, however, is not used as a matter of course, while many adjectives do not lend themselves to a feminine form. These reduplicated plurals are common in Somali.

With regard to the Article the following examples will show the method of suffixing it :—

namni ḫamōni ḍūfan.	The bad men came (the ḫa- cut off).
obolesi nama šoresičā ḍūfei.	The rich man's brother came.
arbōn dalā jabdiča çabsan.	The elephants broke the strong fence.
namni soresiči ḍūfei.	The rich man came.
nītin iyeitin ḍūftei.	The poor wife came.
ani fārda dīmtiča ārgei.	I saw the bay horse.
ebōn gudiči gurača badei.	The big black spear is missing.
ani sā guračiča ārgei.	I saw the black cow.
ani sā guḍiča ārgei.	I saw the big cow.

§ **76.**—In order to emphasise the epithet or to avoid an accumulation of adjectives, parataxis is often employed, *e.g.*—

nītīn soreitin mūča gārbati, išei bareidūti, dubatei.	The rich lady spoke to the beautiful slave's child.
garbičiči ebō šumiča, īsa ḍeira, ç̌absei.	The slave broke the long spear of the chief.

§ **77.**—A plural adjective may be attached to a collective singular, *e.g.* šūmi gurguda, " big chiefs."

A feminine (verbal) adjective may be used in a contemptuous sense with a masculine noun, *e.g.*—

nama sobdu.	A deceitful man.
nama jortu.	A vagabond.
nama mačoftu.	A drunkard.

It must be recollected, however, that a collective noun may be used with a verb in the feminine singular, *e.g.*—

qeisin ḍūftei.	The priests came.
nagādein ḍūftei.	The traders came.
ẖātun adeimtei.	The thieves went.

while students of Arabic will recall feminine singular adjectives used with certain plural nouns.

Vocabulary No. 20

sáfara	*measure*
ṭūwei	*clay pot*
sā́hani	*plate*
qaba	4 *fingers' breadth*
tāku	*span, m. finger to thumb.*
gāfa	*horn*
taba, tapa	*amusement, game*
melāši	*reply, answer*
ḍūgda	*back*
agā́sasi	*for baggage (a mule)*
fārso	*beer*
dāḍi	*mead (of honey)*
bilç̌áḍ-	*to be ripe, cooked*
biqil-	*germinate, bud*
bokā́-	*be fermented, leavened*
buáḍ-	*pick up, collect* (*cf.* bua', *gain*)
būqis-	*pull up, uproot* (IV. Form)
ç̌unqū́rs-	*press, push* (IV. Form)
dab-	*be curved, crooked*
dāk-	*swim* (*with* besan *as object*)
ḍieís-	*c. to approach, bring near* (IV. Form)

EXERCISE No. 20

Safārtun kun gabābāḍa. Ani dubarti kodán babareidu kara kesa ārgeira. Ani sáwan jā gurguda qaba. Fei'īsí‿kuni ulfātāḍa. Ani ṭuweiwan ṭiṭeno gugurati sadi nanfeiḍa. Ini maṭāfōta lama fufūrda adādi bāta jira. Obolesi nama soresiča gara manakōti ḍūfei. Šūmiči Sīdāma ḍīrsa jārtitīfi ebo kenei. Ñamiči gurača ebodán qeiransa ajeisei. Ani sáhani gurguda sadi bīteira. Ati ṭūwa adi toko çábsitei? Ḍaqi maṭāfa gudiča dīma nā-fīdi. Bárčuma sadi hāra nā-tolči ádarā. Bálbeli mana qitei mīti. Ati qūba afūri fufurda qabda. Qabán toko qūba afū́r. Ḍúnḍuma ječūn māli? Tāku lamáf qabāḍa. Išein hārka ṭiṭeno qabdi. Giftin Sīdāmtičāfi gāfa gurača toko kénitei. Lençi ḍeikamán gangiča gifti soreiti, īsa adi, ajeisei. Jari h̲amōni obolesa šūmiča, īsa baiesa, ajeisan. Arbōn mūka furdiča çabsan. Ḍīrsi bárčuma hārā toko nītisāti keneira. Namni h̲amōn ḍūfaneiru? Ei, laču ḍūfaneiru. Laču beíktamó toko dūwāḍa? Ani naḍōta i-iyeiti ārgei. Naḍein sosoreitin mīlašeiti inadeimtu. Naḍein babai hori īyesáf kenu. Jari Walaga ṭiṭenōḍa. Naḍein babareidun ḍīrsa daftei ārgatei. Fārdi sadafán duei. Jari h̲ah̲amo dáfani duu. Ani fardein sadi ḍeḍeirōta qaba. Bilṓnikō dodomāḍa. Askari daḍabōḍáf besán keni. Isāni beikāḍa? Laki, gōwāḍa. Ini sarōta sosodačiftu feiḍa. Sarein sosodačiftūni hōla ñátani. Hojín‿kuni tabā mīti, ákana inejájiná. Fōn̲ yō bílčatei, hirbāta ḍieisi. Feisá‿kana gara bītāti çunqursi. Ārbi besán dāku inbeiku jeḍu. Yō dāḍi danu bokaei, matākeitīf gári mīti. Mūkein inbūqisín, ṭeno gara dūba[1] inbíqilu. Nama ḍukubsatū́f kām weiya—dāḍimó fārso weiya? Lačun h̲amāḍa. Sáhani hahapi yō kūfei, otu inçabin hinhāfu.[2] Mūkin‿kuni dabeira, ḍaga toko ira kāi hā-qajeilu. Sireif kan gāu bāla mūka buateita? Ala ḍaqīti isāni melaši ínjeru jeḍi. Dūr besán dāku beikeín‿turei, ama iranfaḍei.

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[1] Or gara bodei, "afterwards." [2] "Will not remain without being broken," *i.e.* they must be broken; cf. the common Amharic idiom, ሳይሰበሩም ፡ አይቀሩም ።

LESSON No. 21

COMPARISON

§ **78.**—Ways of expressing equality, inferiority, superiority, and a superlative, are illustrated in the following examples.

ini aka obolésasā soresa mīti.	He is not rich like his brother.
mūki sun laču wol qiṭeiḍa.	Those two planks are alike.
kanắf kun qiṭeiḍa.	This and that are equal.
ákako goḍi.	Do as I do.
mūkí‿kuni mūká‿sana gadi.	This piece of wood is lower than that.
horinsa hori obolesa wojin qitei mīti.	His capital is not equal to his brother's.
mánkalin besani kuni isara (sanara) gūtūḍa.	This pitcher of water is fuller than that.
qaršín‿kuni hundumara inīfa (īfa çāla).	This silver is brighter than all (surpasses in brightness)
Habašāni Oramora ḍeikamūma çāla.	The Abyssinian exceeds the Galla in fierceness.

The verb çal- means " to excel, surpass, excel in," and is used like በለጠ :: It takes a direct object of the quality excelled in, while the preposition -ra is suffixed to the person surpassed.

§ **79.**—As it may take a noun of the abstract quality in which superiority is shown, attention is called to the formation of a noun from an adjective, verb, etc., and to the substantival suffixes.

(*a*) -ma	bareidu	beautiful	forms	bareidūma	beauty
	beiku	clever	,,	beikūma	cleverness
	gāri	good	,,	gārūma	goodness
	moti	ruler	,,	motūma	kingdom
	nama	man	,,	namūma	humanity
(*b*) -na	bala'	wide	,,	bálina	width
	dīma	red	,,	dímina	redness
(*c*) -ña	adi	white	,,	adeiña	whiteness
	jir-	to be	,,	jireiña	life
	jabā	strong	,,	jabeiña	strength

An adjective such as ogesa, "clever," has a noun, ogūma, but this is no exception, as it is probable that the verbal root is to be searched for in those cases where it can be traced, *e.g.*—

Side by side with soresa, "rich," one finds sor-ōmeira, "he has been rich."
„ „ Īyesa, "poor" „ Īy-ōmeira, "he has been poor."
„ „ baiesa, "excellent" „ bai'-omeira, "he has been good."

The -esa suffix of these adjectives does not influence the formation of the nouns: ogūma, "experience" (and not ogesūma).

The adverbs akás, "thus," ç̌al, "silently," sūta, "quietly, slowly," form respectively akásuma, "thusness," ç̌áluma, "silence," sū́tuma, "slowness."

Vocabulary No. 21

járjara	*rushing*, *swift*	dabaláḍ-	*add*, *repeat for oneself* (III. Form)
meiṭi	*palm tree*	baiyis-	*increase* (*tr.*) (IV. Form)
qorāti	*thorn*	hi'ris-	*decrease* (*tr.*) (IV. Form)
dárgagesa	*young man*	obás-	*pour water on*, *water* (*with* besán)
mōfa	*ancient*, *old*	warán-	*wound*, *stab*
dulōma	*old*, *aged*	garu	*but*
zabaña	*guard*		
dámawaz	*salary*		
magāla	*brown*		
dala	*enclosure*, *fence*		
haḍá-	*be bitter*, *sour*		
kaḍaḍ-	*beg for*, *request*		
dabal-	*increase*, *add*, *repeat* (I. Form)		

Exercise No. 21

Ini sadafan hundumara ç̌āla. Mukeitin sadeín‿kuni wol qiṭei mīti. Toko lamanira gabābāḍa. Namní‿kun gáriḍa, ini sun gārūma inç̌āla. Gardula fagōḍa, garu Moyālein isara fagáta. Gāngo kan hundumara ç̌ālu ani nanbarbāda, nā-bīti. Fārdeín‿kun sadan gáriḍa, isán sun sadan garu inç̌ālu. Ani qauwei guda baiesa toko bīteira. Mánikō mana inārgei hundumara bareidūda. Mánikō mana ani ārgeira hundumara bareidūma ç̌āla. Fárdiko fardikeira dī́mina ç̌āla. Gāngeiko sanara adeiña ç̌āla. Hojikeira

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hójikō weiya. Gārbōn goftasānira isān guda beikōḑa. Afā́n Walaga īsa qajeilāḑa[1] kan Bórana ç̌ā́la. Qorā́n kāmtu ira jabāḑa? Bīya šū́moli ḫatura daḑabdūḑa. Lagni kun guda jarjarāḑa. Idón‿kun īsa sanara kulkulūḑa. Fardeín‿kun sanara kulkulūma īsa ç̌āla. Namni ḫamōn binensara ç̌āla. Mūkin meiṭi mūka īsa qorāti qabura bareidu īsa ç̌āla. Qoričiča īsa hundara[2] haḑāu ḑūgeira. Mani kun īsa sanara ṭurīḑa, garu kan hundumara ṭurāu[3] īsa gamá‿sana. Kara īsa hundara bálatu[4] ḑaqi. Gedāmin Ȧdis Ababara mofāda. Máqdalan Goreira mōfuma ç̌āla. Mālīfi hori dabalaču nā-kaḑata? Besán ṭeno nā-dábali ádarā. Mukati lamafa egā siáč[5] besán obāsu weiya. Ani lakobsa zabañāḑa iti-dabaleira.[6] Ini lakobsa ā́škara hī́’risei. Ini lakobsa fārda baíyisu indandāu. Fārso hinbaiyisín. Ati anara dulomāda. Ini dulōma natinfakātu. Jārsi toko dā́rgagesara ō’a jálata. Isín kāmtu dulōma? Dalaḑāfi meiṭira qorāti weiya. Zabaña kāmtu úfatakō mōfa kā́ḑatei? Ani yō dargagesan[7] turei, mūka sūmiča dulōmara ija mū́ka ḫātan[7] turei. Besán otun inobāsin atamiti ṭuwei kulkuleísita? Qorātin qū́bakō warānei. Qū́bnikō qūbak̇eira gudāḑa.

LESSON No. 22

The Past Participles

§ **80.**—The connection of ideas in Galla is facilitated by the so-called Participles, which have a temporal meaning referring both to past time. There is no Present Participle in our sense of the word, and in order to express such an idea it is necessary to use a Conjunction such as otu, "while," with the -u Mood, to be discussed later.

(*a*) The Aorist Participle. This is merely the Aorist with the addition of -tan or -n in the 1st person sing. and of -ti in the other persons. *E.g.*—

[1] "Straight, correct." [2] Clipped form of hundumara. [3] The verb in -u Mood, "to be dirty." [4] The verb in -u Mood "to be broad." Ani nanbalaḑa would be the 1st pers. sing. [5] "A second time after this." [6] The pleonastic iti-, "among them" or "to it" (the number). [7] The n belongs to turei, cf. § 37. This is an Imperfect and not a Pluperfect = Present plus Aorist.

ani	ārgeitan (or ārgein)	adeimei.	I having seen,	went, etc.
ati	ārgiteiti	adeimtei.	Thou having seen,	
ini	ārgeiti	adeimei.	He having seen,	
išein	ārgiteiti	adeimtei.	She having seen,	
nui	ārgineiti	adeimnei.	We having seen,	
isín	ārgitanīti	adeímtani.	You having seen,	
isā́n	ārganíti	adeímani.	They having seen,	

The sense could be equally well conveyed by the simple Aorist, *e.g.*—ani ārgei adeimei, ati ā́rgitei adeimtei, etc., etc.

Ani ñāḍeitan boda nanbāa, or ani ñāḍei boda nanbāa, "I having ate, will go out after," with ñāḍein as an alternative to ñāḍeitan.

But in conveying an order one would not use this Aorist Participle before the Imperative, nor would one say—

ati gāri barteiti guda hojedu,
but ati gāri barīti guda hojeḍu,

i.e. both Imperatives "learn well" and "work hard."

This -ti seems to correspond to the Amharic – ና : in many ways as a pure connective particle and in two balanced Imperatives of the type ati ñaḍūti mana ḍaqi, "eat and go home," it is clear that the term Participle is somewhat of a misnomer.

The -ti is very weakly pronounced and is often inaudible so as to give the impression that the two simple Aorists alone are being used.

(*b*) The Unrelated or Absolute Participle in -nā́n. This Participle is used when the subject of the action or state expressed by the Participle differs from the subject of the main verb. Such would mean a Genitive or Ablative Absolute in Greek or Latin.

It is invariable for all persons. It may be formed by taking the 1st pers. plural of the Aorist and substituting -nā́n for the -nei. The verbs whose root ends in -r drop the first n of nan and add only -an, quite in accordance with rule.

From	jeḍ-	say	jenā́n	having	said
„	dubaḍ-	talk	dubanā́n	„	talked
„	du-	die	dūnā́n	„	died
„	raf-	sleep	rafnā́n	„	slept
„	ñāḍ-	eat	ñānā́n	„	eaten
„	bo-	weep	bonā́n	„	wept

from ken-	give	keninán	having	given
,, mur-	cut	murán	,,	cut
,, mar-	tie	marán	,,	bandaged
,, kūf-	fall	kūfnán	,,	fallen
,, bā-	go out	bānán	,,	gone out
,, adeím-	go	adeimnán	,,	gone
,, bū-	go down	būnán	,,	gone down
,, fuḍ-	take	fūnán	,,	taken

The accent is always attracted to the final syllable. An additional i is often suffixed, thus jenāni, dubanāni, etc.

Similarly ārgeini = ārgeín = I having seen, though in these the -n or -ni is the sign of the 1st person sing.

§ **81.**—The difference between the two Participles is clear from the following examples :—

ani namati hori keneitan (kenein) adeimei.	I, having given money to the man, went away.
ani namati hori kenināni adeimei.	I having given money to the man, he went away.
isei namati hori kenināni ani kaei.	She having given money to the man, I started.

Galla here has the advantage over Amharic in that it need not vary the suffix, but Amharic, perhaps, is the clearer with its Gerund and person endings.

It is believed that this Absolute Participle may be used as an alternative to the Aorist Participle, but that it is more correct to confine its use to those sentences where the two subjects differ.

In using the Aorist Participle it should be noted that the syllable preceding the -ti is accented, *e.g.* in the 3rd pers. plural, fuḍaniti. In the case of Imperatives with a -ti suffixed the accent is more naturally on the penultimate, since the final syllable of the Imperative has itself a stress.

VOCABULARY No. 22

weiā	*toga, upper garment*	qotīyo	*bull*
jaljesa	*baboon*	kuāsi	*ball*
qámalei	*monkey*	mīç-	*wash* (*clothes, tr.*)
sañi	*seed, race, tribe*	bo-	*weep* (*takes an s in 2nd sing, etc., instead of a t*)
keísuma	*stranger, guest*		
baldi, bāli	*bucket*		
gurmu	*shoulder*	gogs-	*dry* (*tr.*)

ḍīq-	*wash, bathe* (*tr.*)	**dangalás-**	*upset, spill* (IV. Form)
ḍiqáḍ-	*take a bath, wash* (*the body, face etc.*)	**dabárs-**	*c. to pass, remove, exile* (IV. Form)
eigáḍ-	*take care of, keep watch*	**dārbisís-**	*c. to pass* (VI. Form)
dalan-	*be angry*	**dārbáḍ-**	*throw* (III. Form *of* dārb-, *pass*)
daneís-	*increase, multiply* (*tr.*) (IV. Form)	**gan-**	*betray, disobey*

Exercise No. 22

Kaleisa biri lama keneitan dārbei. H̱ama sáati sadeititi turīti qorán bīti. Biri ságali išeiḍa kenīti bálbela çūfi. Gara laga ḍaqīti weiākei mīçi. Isini gara gabā ḍaqāti weiā bītá. Féiisa ṭeno fuḍanīti báqatan. Hama sūbīti rafteiti bātei. Fōni hirmātanīti gara manasāni ñāčúf galan. Aka mūka murūfi[1] aka lafa qotūfi jeḍein hīmeira. Ádana teiñeiti dubana. Jaljeisi bokolo ñāteiti báqatei. Gāngein kūfteiti mílasei çabei. Ḍírsasei dūnán nītinsa inbōsi. Biri ḍiba fuḍateiti biri kodán dūwa nākenei. Úfatasa baqaqseiti hoḍa. Eigaḍá, úfata inbaqáqsiná. Namni hundumtu ilāleiti inkolfa. Lafa besán jiru[2] nā-argisisīti aba mana nā-eirgi. Ani ḍaga fuḍeitan mūça warānei. Ati māl jenán adeimei? Ádana rafnāni bori gánama sinārga. Ádana teiñeiti hori lakofna. Akas dubanán esa ḍáqtani? Nui akás dubanán isín māl gotan? Ḍírsasei ḫama jīa lamati bōseiti gara Adis Ababati jīa dārbei adeimtei. Adu kesa taiīti úfatakó gogsi. Hori woliti qabīti[3] sáṭini kesa ḍoksi. Múçoliṇ gāri baranīti gudā hojetan. Madā ḍīqīti manakōti kuotu. Úfatasa ḍoksinán qulāsa boeiti báqatei. Fuño muranīti baldi bola besán kesa búsani. Keísuma yo ārgei, īsa wāmeiti bulčei. Ani lakaeitan sañi Óromo ḍiba gūta[4] fakāta. Sūta sūta adeimīti qorāti eigaḍu. Ini liq̣i toko nā-káḍatei iránfatei. Ani madāsa kulkuleiseini hárkasa jirbiḍán hīḍei. Gádisa ibsa sodāteiti gāngein baldi dangalāfteiti báqatei. Wagā šani jabātei hojetei būa' māli qabda? Biri dígdama ārgaḍei qotīyo toko nánbita. Isán akásuma kaleisa jenāni ani ha'ra nansodāḍa. Wari bā mīa

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[1] Aka, "in order that, that," with -u mood + suffix -fi or ti-, "I told him." [2] -u mood due to influence of omitted relative, kan. [3] Collect. [4] A full 100, more than 100.

gurmūti fudanfti bodei lafati gátani. Ini qāli mangisti ganán motin īsa bīya birati dabārsei. Ini dalaneiti gábatei hārkan[1] kúfisei. Kuāsi akás dārbaču beikta ati? Laki, ārka bītātin[1] dārbaču inbarei ani. Wáraqata kan dabārsu wara kelāti agārsisīti deíbii. Ini fōn qaleiti gurgureiti horīsa daneisei. Bīyá‿kana keísuma toko yō ḍūfu, nama indabársīsu. Farso indangalāsín ini aka warqeiti. Gurmūko nā-ḍúkuba, kuāsi dārbaču indandāu. Jīrbi otu infačāsin sañīsa besán ō'a kesa galči.

LESSON No. 23

THE -U MOOD

§ **82.**—Certain conjunctions, including the relatival kan, take a -u Mood, when the time of the action or state is present or future. This mood might be classed as a Subjunctive. The verb runs—

aka ani	kenūti	"that I give or shall give," etc., etc.,
ati	kenitūti	
ini	kenūti	
išein	kenitūti	
nui	keninūti	
isín	kenitanūti or -īti	
isán	kenanuti or -īti	

i.e. the Aorist with a -u instead of an -ei. This prepositional -ti is not stable and is inserted or omitted at will. The in- may be prefixed as in the Aorist. The conjuuction aka, when it refers to past time, takes a past tense as usual, *e.g.*—

"I heard that he came yesterday," would be, aka ini kaleisa ḍūfei ani ḍagaei (not ḍūfūti).

"I hear that he is coming to-morrow," would be, aka ini bor ḍūfūti nanḍagāa (not ínḍufa).

Aka has three meanings—

(*a*) "How, according as, just as." *E.g.* aka jalatan goḍá, "Do as you like."

(*b*) "In order that," expressing purpose.

(*c*) "That, the fact that." This introduces substantival clauses which are the subject or object of a verb of hearing, telling, etc.

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[1] Instrumental -n, -tin.

Of these—

(*a*) may take the -u Mood;
(*b*) takes it invariably;
(*c*) takes it when the time is present or future. Facts in past time go in the ordinary past tenses.

H̱ama, "until," "till," takes the -u Mood invariably.

Otu, "while," takes the -u Mood invariably. With, *e.g.*, the Aorist, otu means "when" or "if." Otu is sometimes heard as odu.

Yō, yōn, yōmu, yaro, all meaning "when," may take the -u Mood when referring to present or future time.

Kan, the relative "who," "which," also takes it when the time is present or future. Even when kan itself is omitted as pleonastic, its effect is felt, so that the verb in the relative clause is put into the -u Mood.

THE NEGATIVE FORM

§ **83.**—This is merely the negative form of the Aorist with an optional -ti suffixed. It is thus invariable for all persons and numbers. *E.g.*—

ini biri išeiti aka hinkenineiti hīmèira ani.
I have told him not to give her money.

As the suffix of the -ti causes the accent to be on the penultimate, the syllable before the -ti has an ei sound rather than that of an i or ī.

The invariability of this negative form saves any distinction between present, past, future, etc.

§ **84.**—"Without" or "before" is translated in Galla by otu, with what appears to be (in form, at any rate) a second person negative imperative. This is a most curious but useful construction. The imperatival form is invariable for all persons and numbers. *E.g.*—

otu inārgín	ani adeimei.	I went without seeing, before seeing.
,,	ini adeimei.	He went ,, ,, ,, ,,
,,	nui adeimnei.	We went ,, ,, ,, ,,

The indeterminate nature of the -ti suffix is shown by the fact that the preposition -fi may be substituted for it, when purpose is intended. *E.g.*—

qaúweiko aka nā-fuḍūfi nama toko wāmi.
Call a man to carry my gun for me.

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§ **85**.—There are thus five constructions of importance:—

1. Ánani damfeiti dangalaei.	The milk boiled and poured over.
2. Ánani otu damfūti dangalaei.	While boiling it poured over.
3. Ánani ḫama damfūti eigi.	Watch it till it boils.
4. Ánani aka hindámfani eigi.	Watch it lest it boil.
5. Ánani otu indamfín dangalaei.	It upset before boiling.

Which have their exact parallel in Amharic.

1. ፈልቶ : ፈሰሰ :: *or* ፈላና : ፈሰሰ ::
2. ሲፈላ : ፈሰሰ ::
3. እስኪፈላ : ድረስ : ጠብቀው ::
4. እንዳይፈላ : ጠብቅ ::
5. ሳይፈላ : ፈሰሰ ::

VOCABULARY No. 23

daula	*pack-saddle*	mīḏ-	*hurt, injure*
ḏūgda	*back (of body)*	ṭūṭ-	*smoke (tobacco)*
yelau	*shame (an infin.)*	ç̌inin-	*bite*
ṭenbo	*tobacco*	dīb-	*anoint, grease, paint*
ḳora	*saddle (riding)*		
muhareb	*handkerchief, cloth, napkin*	ḏābáḏ-	*fix oneself, stand still* (III. Form)
dinqifáḏ-	*feel wonder, be surprised* (IX. Form)	ḏām-	*be extinguished*
		ḏeid-	*graze (intr. of animals)*
ḏageifáḏ-	*listen carefully* (IX. Form)	elm-	*milk*
		fanis-	*hang up, suspend.* (IV. Form)
kuleifáḏ-	*clean* (IX. Form)		
jabi	*calf*		

EXERCISE No. 23

Aka ini inḏageiñiti sútuma dubaḏá. Ánani aka damfeira natinfakātu. Otu ṭenbo ṭūṭūti ini inḏukúbsatei. Otu hoji hojetu, ṭenbo hinṭuṭín. Otu iññātu árabasa ç̌íninei. Yo mūç̌āni árabа bāsei, rúkuti. Ini mūç̌āḏa yelau inbeiku. Gíbiri ḫama

bāftūti sinẖīḍa. Áškarin aka dafei ḍūfu itihīmi. Ha'ra rōba infakātu. Aka turtūti oboleitikōti na-hīmá. Sāiča aka hinbini jeḍi. Míako aka nā-fuḍūfi bātu toko nā-wāmá. Mana hāra aka ijartūti nanḍagāa. Mana aka ijārtei ḍagaeira. Ani hindinqifaḍu ini aka sinjalani. Mūç̌á‿kana rúkuti aka ini lamafa akás ingoni. Hindubatín aka isán hinḍageiñi. Maṭāfa ḍoksi aka isán hinárgani. Bálbela bani aka isán arganūti. Mal ḍageifatu? Isāniti hīmi aka hinḍageifani. Ani nandéibia aka isāni woliti hinḍūfni. Of eigaḍu aka hādūni hárkakei himurei. Eigaḍu nama aka hirukuni. Aka ini bor ḍūfu nanbeika. Ani maṭáfako gateira,[1] akan[2] argaḍu hinbeiku. Giftīni namótati beiksiftei aka ẖatu ḍírsašei ajeiftei. Aškarikōti hīmi aka ébida bobeisu. Ani sinargisīsa sáhanin akati kuleífamu.[3] Isati beíksisi aka bori īsa elālun barbāda. Aka ini handanqo ẖātei wān kuni hinbeíksisa. Wān kana kan nā-argisīsu qabda? Okā danu daula gángoli jala būsi aka sáṭini ḍugda gángota himīneiti. Aka dandeisūti dafi goḍi. Buní‿kuni hínguba. Aka hingumneiti buni ṭeno hā-turu. Fardí‿suni ḍágnisa danu gubeira. Ati māl tātei? Ani ḍágnako nā-ḍúkuba. Mīa otu ẖatu, nama toko īsa ārgei. Otu dágnikēi sī-gubu, gádisa kesa hintaiín. Hori esa ḍóksitei ẖama beiksiftūti, išeín ha-turtu. Goga adu kesa ka'i ẖama gogūti. Úfatakeí ẖama mīç̌itūti manati hingalín. Qúbakei ẖama ḍīqatūti, mīa intuqín. H̱ama ini hoji fīṭūti eigi hinḍīsín. H̱ama itā hi'ratūti, sireira ç̌īsi. Fardein otu inḍeidín besán inobāsiná. Sāiča otu inelmín, hárkakei ḍíqīti muhareb kanati gogsi. Kora fārda fánisi aka rīrmi iñāneiti. Otu namni elmu, jabi yō badei, sāiči ḍābaču dīdi. Kaleisa alkán ibsa qabsīsei ẖama ini ḍāmūti maṭāfa dúbisein turei. Ini qauweidán nama rukuteiti gabā kesati walaka gūyati fanifamei.[4] Gara gabāti otu inkāín, naḍein matāšei dību, akás bareíduma inç̌ālu. Hárkasa yō itaei, ani qoriča[5] nándiba. Mana otu indībin, mīa húnduma ala bāsi.

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[1] Thrown away, *i.e.* lost; cf. the phrase kara gatei, "I lost the road." [2] The 1st singular n-. [3] Akati on the analogy of atamiti. Kuleifamei for kuleisamei; s > f commonly in these passives. [4] He was hanged; s > f. [5] Galla is fond of a cognate accusative.

LESSON No. 24

THE CONJUNCTIONS

§ **86.**—The commoner Conjunctions and conjunctival expressions are now given in alphabetical order so far as possible. Much is repetition of what has been previously explained.

As (Manner)	ákako goḍi	Do as I do.
	aka jalatan goḍá	Do as you like.
As (Reason)	ani ákana jenāni ini goḍei	As I said so, he did it.
	ani elāleitan nanámana	As I saw it, I believe it.
How (Manner)	aka ini ñātu ani inbeiku atamiti ini ñāta ani inbeiku	I do not know how he eats.
	aka ini goḍei ani beikei	I knew how he did it.
	atamiti ,, ,, ,,	I knew how he did it.
In order that (Purpose)	ani nanadeima aka ini ḍūfūti ḍūfūfi	I am going that he may come.
	ani adeimei ,, ,, ,,	I went that he might come.
If	yo jalatei, inadeimna	If you like, we will go.
	otu ,, ,,	If you like, we will go.
	yo ini bītei, inbaleisa	If he buys, he is wrong.
	yo ini bītei, inbaleisei otu ,, ,, ,,	If he bought, he was wrong.

Yo and otu are interchangeable in the sense of "if" with these past tenses. Even for a present condition it will be seen that the past is used, as the mind regards the condition as logically in the past. Unfulfilled conditions will be discussed later.

So that (Consequence)	ani argeira kanáf nanbeika	I saw, therefore I know.
	ani himnāni kanafán beika	I having told him, therefore he knows.

	ini jamāḑa kanā́f kūfei	He is blind, therefore he fell.

Kanāf or kanafā́n means "for that" and represents our "so that."

	ini motiḑāfi wā húnduma goču indandāa.	He is king and so can do anything.
	ini soresā́f wā húnduma goču indandāa.	He is rich and so . . . . lit. for that he is . . . , he can . . .
That, the fact that	nanbeika aka ini ḑūfu (ti)	I know he is coming.
(Noun Clause)	nanbeika aka ini ḑūfei	I know he came.
	nanbeika aka ini hinḑūfni	I know he is not coming.
	nanbeika aka ini hinḑūfni	I know he did not come.
	kaleisan beikei aka ha'ra ḑūfu (hinḑūfni)	I knew yesterday that he is coming to-day (is not coming).
	kaleisa beikei aka ḑūfei	I knew yesterday that he had come.

The negatives being the same (*e.g.* hinḑūfni) it is probable that the -ti should be attached to the negative when the negatived verb does not refer to the past, *e.g.*—

nanbeika (or beikei) aka ini hinḑūfneiti	I know (or knew) that he is not coming.
but aka ini hinḑūfni	that he has (had) come,

but the -ti is very faint and the -ti in the positive and negative does not seem essential.

though, although, even if (Concession)	The particle -lei or -li is suffixed to some word in the protasis or conditional clause and is found in combination with yō, "if." It corresponds to the Amharic እንኳን ::

yō ani iyesa taeili. . . nandandāa.	Though I am poor, I can . . .

	inili yō ḍūfei, insodātin.	Even if he comes, do not fear.

The syllable preceding the -li is accented.

till, until	ḫama, with the -u Mood invariably, as the logical sense is always future.	
	ḫama ḍūfūti turi.	Wait till he comes.
	ḫama ḍūfūti, ani turei.	I waited till he came.
when	$\left.\begin{array}{l}\text{yō}\\ \text{yōn}\\ \text{yōmu}\\ \text{yaro}\end{array}\right\} \left.\begin{array}{l}\text{qaqabdu}\\ \text{qaqabdei}\end{array}\right\}$ kuotu.	When you arrive, come. (also = yamu) („ = yero)

One could also say, otu qaqabdei, kuotu, but otu qaqabdu would mean "while you are arriving."

The time therefore of yō, yōn, yōmu and yaro, when used with the Aorist like qaqabdei, is ambiguous without reference to the conclusion. Yō qaqabdei may mean "when you arrive" or "when you arrived." With otu no ambiguity is possible.

The ideas of "if" and "when" are closely connected, and it is significant that in Amharic one finds a **P**- beginning clauses both of condition and time. The Table of Conditional Sentences will show how yō and otu are used in both senses.

while	otu with the -u Mood.	
	otu adeimūti, kūfei.	While going he fell.
without before unless	otu with an invariable (apparently) 2nd Sing. Imperative in the negative.	
	otu hori indeibisín, adeímtani	You went without returning the cash.
	otu hori indeibisín, inadeimu ani.	I will not go before . . .
	otu hori indeibisín, ani sihīḍein turei	Unless you had returned the cash, I would have chained you up.

NEGATIVED PROTASES

§ 87.—In conditions when the Protasis has a negative meaning, there are many ways of expressing the negation, *e.g.*—

yō ani	ḍūfu bāḍei	or ḍābāḍei	or ḍīsei
ati	bātei	ḍābātei	ḍīftei
ini	bātei	ḍābātei	ḍīsei
išeín	bātei	ḍābātei	ḍīftei
nui	bānei	ḍābānei	ḍīfnei
isín	bā́tani	ḍābā́tani	ḍī́ftani
isā́n	bā́tani	ḍābā́tani	ḍī́sani

these being more emphatic than yō ani hinḍūfni, etc.

These verbs are the aorists respectively of—

bāḍ-[1]	to be wanting in, to fail in, (a III. Form of bā-?)
ḍābā́ḍ-	to fix oneself, stop still, stand still—the III. Form, of the verb ḍāb-, to pitch, plant, fix,
ḍīs-	to leave alone, abandon, pardon,

which give the meaning of

if I fail to come,
if I stop coming,
if I leave off coming,

with the infinitive ḍūfu as the direct object.

One can also use the verb hāf-, "to remain," with the infinitive as a subject and say yō akás gočun hāfei, "if doing so has remained," *i.e.* if such a thing has not been done.

Delay may be expressed by the idiom—

yō ani goču olei, If I delay doing during the day. If I
yō ati ,, oltei, pass the day without doing it.
yō ini ,, olei,
etc., etc.

VOCABULARY No. 24

reiti	*goat*	bali	*feathers*
bīyo	*dust, mould, earth*	qoč̣o	*wing*
gāla	*camel*	eigei	*tail*
adurei	*cat*	rifensa	*hair*
hantūta	*mouse*	támuni	*tumn (coin, theoretically* 16 *to the* $)
bofa	*snake*		
lilmo	*needle*		
morma	*throat*		

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[1] Cf. page 159.

fō-	*spin, twist, separate*
fūf-	*join together*
funán-	*pick up*
gageís-	*escort* (IV. Form reduplicated of *gā-, arrive*)
gabábs-	*make short, shorten* (IV. Form)
gaḑís-	*let go*
gangaláḑ-	*roll, roll over* (*intr.*) (III. Form)
gangálč-	*roll, roll over* (*tr.*) (VII. Form)
garagál-	*turn over* (*intr.*)
garagálč-	*turn over* (*tr.*) (VII. Form)
gat-	*throw away*
hār-	*sweep, confiscate*
jig-	*fall, collapse*
reib-	*beat, flog, punish*
dubis-	*read aloud* (IV. Form)

Exercise No. 24.

Bakakan reitiča mīḑei. Namiči kan áčuma ḑábatu eiño? Ani nama ebo dārbaču dandáu nanbarbāda. Yōmu adeímtumó maṭāfa kana fuḑi. Yō atili qarši šan nākénitei, ani sití‿ngúrguru. Inili yō ḑūfei, hinḑaqín ati. H̱atōni šánanu sāṭinōta mánako turan ẖātani. Yōmu sáfara geisu, gāfa húnduma qauwei kulkulesi. Yōmu ini duu, natīmi.[1] Siači ani wara abómamu dīdan nareiba. .Yō ati jia lama ñātei, diniči ḑumati[2] inḑūfu. Faranjōni yō ama besán hinçeiu, gúlana kana goču híndandá'anu, bokán iti-gūta. Yō ini sī-jalaču bātei, ani nanḑeíkama. Yō isán báu bátani, šūmiči inḑékama. Yō ini ofisāti ḑúfu bātei, giditi fīdi. Yō ini nā-elālei, ani hinárgani. Yero hādun qúbasa murei, muçiči boeira. Yero ini maṭāfa fīdu, ani dúbisu nandandāa. Otu deíbitu, of eigaḑu. Yamu geisu, Īsa gāfaḑu Yō deībinei, nui húndinu wojin deībina. Yamu ini wāmu, yō ani Īsa ḑagaei, ani ofikōti gárasa nánḑaqa. Yamu ini nā-gáfatu, ati deibisíf.[3] H̱atōta elālá, yōmu argítanu, fīdá. Yō kāeili, ani Īsa nandārba. Yō mana badei, kámbira ijāri. Otu besán Īsa ñātu, Óromon ārgei báqatei. Otu hóriko nankenín, hinadeimín. Otu̱ fārda hinñāčisín, abān mana ala baei. Isāni otu ḑagnasāni hinḑīqatín inbulan. Eigaḑu nama kara ārgasīsu aka hirukuni. Otu dukuāna inḑisín, sáṭini çūfei. Ini nama gudāḑa kanāfi hōma goču dáḑabei. Otu inkāín, ḑūgi. Bīyo mana kesa yō kulkulésitu, bali simbirōtin hāri. Rōbin yō qoço qábatei, kan sodáčisu tāa turei. Gāli morma ḑeira qaba aka bofa. Yō símbiro toko qabaču barbādei, sogida ṭeno eigisāti naqi. Adurin yō hantūta qábatei, dafei inajeisu. Rifensi

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[1] For nati hīmi. [2] To an end—the noun of ḑūm-, "to be finished." [3] -f = "for me," "in my place."

namiča kana yō múramei, weiya turei. Bīyo yō gūtei, besán naqi. Yō bakaka buei, hinbaqatín. Nanḍukubsaḍa kanafán nanola. Mūkein yō çábani, fuñōḍa woliti fūfi. Támuniwán kara kesa būnan otu ini fuñánatu[1] ārgei ani. Fītaurārin ḍiba šan namōta wojin ḥama Meigati Kónsili gageísani. Mūka toko yō gabábsitei, mūkein lama wol qitei tāa. Fuño yō gaḍīftei, mani ínjiga. Gāngein yō bīyo kesa gangálatei yō árgitei, intuqín hāgangálatu. Ḍaga gudiča kana gangalčūnsa nama kodán barbáčisa turei kaleisa. Garagaliti madā mormakeiti esa jira nā-árgisīsi. Mūka kana yōmu garagālčitu, rīrmi aka ñātei inárgama. Konsiliḍāfi kara kesa sodáčisu hōmtu ínjiru, nama gageisu inbarbádani. Ani ḍianāni[2] adurein hantūta gaḍīftei. Eigei farda ḍaltu rifénsasa foeiti kortumni itiqabu[3] indandeisa. Bofa yō tūqu sodātei, mūka lamán qabīti gati.

LESSON No. 25

Adverbs and Adverbial Phrases

§ **88.**—The idea of an Adverb may be expressed :—

(*a*) By balancing two verbs, the verb expressing the adverbial idea being in the Aorist.

ini jabeisei hójetei.	He made strong worked	= worked hard.
išeín lāfiftei dubatei.	She made soft talked	= talked softly.
ini woli makei dúbatei.	He mixed together spoke	= ,, confusedly.
ani dafei nanadeima.	I hurried shall go	= shall go quickly.

(*b*) By using the preposition -ti with a noun.

sūtumati.	With slowness.
giditi.	By force ; cf. gid, " necessity " in phrase gid ínjiru.
ḍoksati.	With secrecy ; cf. ḍoks-, to hide (IV. Form).
akasumati.	In this way.

sútuma and akásuma are even used alone.

(*c*) By the instrumental suffix -ḍán.

gidiḍán.	Perforce.
afšālumaḍán.	By cleverness, cleverly.
ọfçālumaḍán.	With obstinacy, obstinately, insolently.

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[1] A III. form of fuñán- with same meaning. [2] From ḍi-," be near," "approach." [3] Iti = with it, by means of it = -በት :

(*d*) By the instrumental suffix -n.

ḍugumā́n.	In truth, truly.
beikumā́n.	With knowledge, wisely.
akasumā́n.	Anyhow, on purpose, with reason ("with thusness").

ADVERBIAL PHRASES OF TIME.

§ 89.—

after, afterwards	bodei, gúlana, eiger, eger
again	lamafa, lamata, lamu
always	gāf húnduma, sīa húnduma, ha'rā́f bori
at dawn	sūbi-ḍā́n, otu lafti inbarín (before it is light)
at night	halkaniti
at once	ama amati
before, beforehand	dur, dur dur
by day	gūyati
daily	gāf húnduma
day after to-morrow	iftā́n
day before yesterday	kaleisa maleí ḍengada, ḍengada
early	gánama
	yō báriu (when it is light)
(at cock-crow)	yō handānqo ī́yatu (īyu)
formerly	dur, dur dur
henceforward	siáč
last year	bar'engada
late	gálgela
(at sunset)	adu yō liṭu, adu yō galu
never	cf. the phrase ārgei inbeiku, "I have never known"
next year	bara ḍūfu, waga ḍūfu, bar eiger
not yet	ganā (with negative)
now	ama
subsequently	egā, egā siáč, -mó, -s, ega, eiga = እንግዲህ ::
then	bará‿sana, yarṓ‿sana
this year	bárana
to-day	ha'ra
to-morrow	bori, bor, bur
year before last	barakā́n (baračānu = three years ago)
yearly	bara barati, wagā wagāti
yesterday	kaleisa

VOCABULARY No. 25

gaiya	*pipe (smoking)*	**hām-**	*cut with a sickle, reap*
çeraça	*sand*	**hapaḍ-**	*be, become thin, fine (things)*
watádara	*soldier*	**hareís-**	*make new, renew*
gūrša	*reward, present*	**hasá-**	*talk, converse*
gors-	*advise, warn*	**hi'raḍ-**	*grow less, decrease*
gowóms-	*deceive, fool*	**huqaḍ-**	*grow thin (animals, people)*
gudis-	*make big*	**bilčeis-**	*ripen, ferment, cook (tr.)*
gudumf-	*knot*		

EXERCISE No. 25

Ini bīyo kesa gangalateiti úfatasa ṭureisei. Gāli gāf húnduma inboa, gálata inqabu, inkolfu. Gāli yō taba bāu, Wāqaiyo inarabsa, yō gadi buu, abāsatīf háḍasa arabsa. Bali handāqo otu indamfín sireíf hintau, tafki itiguteira. Bali handānqo gaiyakōti kulkulesúf hoji qaba. Sáṭini gālara kufeiti çeraça kesa gangálatei. Ini gālara kufeiti çeraça afānko gūtei rifensakōti bīyo gūtei ákana jeḍeiti boei. Fuño gudumfu yō inbeikni, itiḍīsi,[1] fuño hāra fuḍaču weiya. Ani ẖama ačiti aka inḍaqni gorseitan dáḍabei, garu ini ḍagau dīdei. Bokā otu hirōbin okā hāmu weiya. Úfatakō dulōmei[2] hapatéira. Wáraqata yō hápatei, inbáqaqa. Gorei būkei qorāni gāf húnduma inhí'rata. H̱ama sūbīti yō hasofnei, dubi infinu. Mánakei sīfan[3] hāreisa jeḍeiti nāgowomsei, indeíbini. Fōn ajāa gargar bāsi kai. Barakán guda ḍukubeira kanāfi dandei inadeimu. Bárana okāni hōmtu ínjeru, kanāfi gángoli húqatei. Yō daftei çīftei, daftei kāta. Gūyati jīi imúlatu kanāfi lakobsa gūya hindandeiñu.[4] Gálgela sútuma jetei yō deimtei, binensi otu ḍūgu inárgita. Ama biri šantuma yō qabateili, bara ḍūfu hōma inqabdu. Iftāni ẖama īsa ārgūti, ama māl nángoḍa, dubaču hindandáu ani. Ini ḍengada mačāei infakātu : otu inārgín adun īsa rúkutei natifakāta. Ana ṭeno nā-ḍukubeira kanāfi gádisa kesa tau nanbarbāda. Ulei yō árgitei, sīa toko sīa lama harei rúkuti. H̱ama waṭbeiten hirbāta bilčeisūti, ati buna ṭeno nā-dámfisi. Šukāra sútuma jeḍi kesa galči, aka ḍaga ingatín. Ama hoječūfi imulatu, ẖama bariūti turi. Ṭeno hā-īfu.[5] Ini gidiḍán watádara dura

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[1] Curious use of this iti- pronominal prefix. [2] There is a verb dulōm-, be, become old. [3] The -an of sīfan must be the sign of the 1st sing., and belongs logically to hāreisa. [4] Transitive use of the verb "can," lakobsa being a noun and not an infin. [5] "Let it get a little lighter."

baei.[1] Sāṭinōni kun garagarati tólfamei.[2] Ini ofīsa beikumán goḍei. Ini akásumán Īsa reibei. Afšālumaḍāni yō kana gotei, gūrša sikena. Dur namni toko mana kan kesa jirātei. Išeini wolin maktei dúbatei moti durati. Māli woli maktei dubatei? Aka isán dáfani hindeíbini eigaḍu.

LESSON No. 26

§ 90.—Adverbs and Adverbial Phrases (*continued*)

Place		*Place*	
above	gubati, oliti ira, guba, ol	in front	dūra, fuldūra
		inside	kesa (keisa)
apart	gargar, garágara	near	ḍi'o, būkei
behind	dūba, bodei	outside	ala
below	gadi, jala	separately	gargar, garágara, toko toko
between	gedu, yedu		
down	gadi	thence	ačiti
everywhere	lafa húnduma	there	ači, áčuma
far	fago	together	woliti, woʝin
forward	dūra, gara dūra	under	jala, gadi
hence	asiti	up	ira, ol
here	asi, ásuma, ádana, dídana		

Various	
almost	diqo or ṭiqo, ṭiqof (ṭenoḍáf) otu indūín hāfei, "he remained without dying by a little" = "he almost died"; cf. ḍiateira, "he was near . . ."
also	suffixes -mo, -s
by accident	akanamán, akasumán, or cf. phrases beikeiti mīti, otu inbeikín
certainly not	moji, mojikeiti (rude and abrupt reply; cf. ኧንጂ ::)
even	-li suffixed to verb, pronoun, etc.
exactly	likiti (wol qiṭei means "equal to each other")
more	use prep. -ra or verb çāl-

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[1] *I.e.* escaped from them. [2] Another case of fondness for f. Here č > f.

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nearly	cf, nánduan turei, "I was dying, I nearly died"; ínkufa turei, "he nearly fell," see "almost"
otherwise	yō kān
on purpose	use verb beik-, "know"
only	dūwa; cf. the prep. maléi, "except"
perhaps	yō taei; "if it befall," yō kān, yōkin
somewhat	ṭeno
suddenly	akasumán, otu inbeiksisín, "without informing one"
then	egā, eiga (subsequently); bará‿sana, yarṓ‿sana (at that time)
therefore	kanāfi, kanafán, eiga, egā
thus	akás, akasiti, ákana, akanati
too	gudā or verb ç̌āl-
very	gudā
yes	ei, au; cf. suffix -ó in answer to a question—ḍaqeiró, "yes, it has gone"

In asking a question the suffix -aíy is often used. Ḍaqeiraíy? Has he gone?" Ḍaqeirṓ. "Yes, he has gone." cf. ወይ :: cf. § 54.

VOCABULARY No. 26

alati	*bird of prey*	jib-	*hate*, VI. Form=*jibisṭs-*, *c. to hate* (*double acc.*)
haḍā	*poison*	kak-	*swear*, *also* III. Form *kakaḍ̥-*
boyei	*pig*	marag-	*plaster with mud*
dafqa	*perspiration*	maraṭ-	*choose*, *select*
maqás	*scissors*	maṭáns-	*attach*, *fix*, IV. Form
magāzi	*saw*	mieis-	*sweeten*, *flavour*, IV. Form
hókula	*lame*	mičomfaḍ-	*make friends with*, IX. Form
fūla	*face*	muçuçáḍ-	*slip*, III. Form
ç̌id	*straw of ṭeif*	mariáḍ-	*give advice*, *advise*, III. Form
gūba	*a burn*	jarjar-	*hurry*
kobei, kopei	*shoe*, *sandal*		
jelā	*bent*, *crooked* (*also morally*)		
jolei	*vigorous*, *in prime of life*		
hordof-	*follow*		

EXERCISE No. 26

Ini haḍā ḍūgeiti otu induín hāfei. Ini danu afšāla gudāḍa, kanāfi namni húnduma mariaču-ḍāfi Isa káḍata. Boyein eigensa gabābāḍa kanāfi qabaču nama ḍiba. Egā ati hokulāḍa gangeira

tāi. Magāzin qajeila yō deimu bātei, mūka baleísita. Yo úfata mūrtu, sū́tuma maqásiḍāni muri, injarjarín. Dafqi yō fūlakeira jirātei, besán ō'aḍāni dīqaḍu. Ati anani dangalafteita! Īsa hórḏofu yō jalatei, ama kā́i: yokā́n otu ini lafa sáfara ingāín inā́rgita. Īsa nama hundúmatu jibei. Māltu akanati Īsa sī-jibisīsei? Aka ati hori inẖani[1] yō kakatei, ani sinhīka. Gojo kan ẖama torbaniti imarágama, egā doqeiti ha'ra qopeisīti çidiḍāni gāri goḍi maki. Sīa kana aka jalatei máraṭi, garu lamafa dubi[2] ákana inkaḍatín. Gabā ḍaqīti gāngo ḍūgda gūba inqabni máraṭi. Lafa siti hīmei sanati mūka maṭansi. Egā siáč ñātāti sogida inbaiyisín ṭeno iti-mieisi. Lafa húnduma ḍaqa nama húnduma mičómfata. Kobeiti musmāri ínjeru kanafā́n muçiça[3] sodāda. Yō ol bātu, imuçúçatín. Yō išeín muçúçatei kūftei, namni húnduma iti-kolfei. Ini mīla boyei warāneiti çāka kesa hórdofei ẖama ajeisūti. Jalqaba ganamāti qabīti ẖama ḍumasāti dubi húnduma nati hīmi.[4] Ini jelāda nama qitei mīti. Ini garbiča maleí hōma mīti,[5] dúbisa inḍagā́inā́. Hoji yō qabei, ha'ra hinḍūfu fakāta. H̱ama ani Īsa wāmūti, ala hā-ijaju. Feiīsa dura infagātinā́. Qajeilā́ adeimā́ jeḍi, gara bitāti aka hingorei. Otu bola kesa liṭu, akásuma kūfeiti çabei mī́lisa. H̱ama bokā çāmūti, meiṭi jala turukeiña weiya. Sā́ṭini gedu ilāli yō fuño taei. Handanqo ñā́čisu iniranfatei ati kanāfi īyu. Fārda otu hinñāčisín, hirbāta hinñaḍu ani. Laga járjara kesa otu hingalín, hojāsa ilāli. Halkaniti otu adeimu, qorātini mī́lasa warānei. Fārda dulōma otu hinbītín, ilkansa ilāli. Namni hundumtu ilkan sódumi lama qaba, ákana jéḍani isā́n. Nama toko wagā sagáltuma yō gūtei, dulōma jéḍama. Zabāña halkani garā́gara goḍi, ẖatūni aka hinḍiani. Fuñoni dačāsa toko yō taei, daḍabāḍa dafei ínçita. Weiānkei mofa otu hintaín, kámbira bīti. Handanqōni dulōmtu otu hintaín, ñāču weiya. Gangeín‿kuni dulōmtu mīti joleiḍa. Sumiči odū́‿kana aka hinbeiñi[6] ani hindinqifaḍu. Odū́‿kana ṭeno yō ḍageisei, dafi nati beísisi.[6] Horinsa ẖama Adis Ababati galūti, liqi nā-káḍatei. Hindānqo ẖama argitūti, bálbela eigaḍu. Namni yō moti ārgu, hārka fūḍa. Óromon toko salāmta[7] yō kenu matānsa gadi jeḍa. Jaljeisi otu besán ḍūgu qeiransi qábatei. Ini hōma yo taei[8] ū́fatasa mīçu hinbeiku, ṭurāḍa. Wotádara ẖama dārbūti, hā-ḍosu.[6] Moti otu dārbu, wari bīya ḍosan.[6]

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[1] From ẖat-. [2] Dubi, often = thing. [3] The noun, "a slip." [4] From beginning to end. Jalqaba is the noun. [5] Nothing but a slave, *i.e.* a mere slave. [6] Note slipping of the k, common in the West. [7] Salutation. [8] Happen what may.

LESSON No. 27

The Periphrastic and Compound Tenses

§ **91.**—The elasticity of verbal expression is striking in Galla, and to form the Compound Tenses there are three auxiliaries in use:—

(*a*) jir- "to be, exist," which is used in the present. This corresponds to ነው ::
jirā́ḍ- "to remain, stay, live," ètc. (the III. Form of jir-) = ኖረ :: used in the Aorist.

(*b*) tur- "to wait," used in the Aorist in the sense of "I was, thou wast," etc. and corresponding to ነበረ ::

(*c*) tā- "to be, become," used in the Aorist and parallel to ሆነ ::

These run quite regularly—

ani	nánjira	ínjiru	jirāḍei	turei	taei
ati	jirta	injirtu	jirātei	turtei	tātei
ini	jira	ínjiru	jirātei	turei	taei
išeín	jirti	injirtu	jirātei	turtei	tātei
nui	jirna (jira)	injiru	jirānei	turei	tānei
isín	jirtu	injírtanu (i)	jirā́tani	túrtani	tā́tan
isā́n	jiru	injíranu (i)	jirā́tani	túrani	tā́ani

As jir- and tur- are the only ones negatived in these Compound Tenses, it is not necessary to give the negative of the others, though they are required to construct certain tenses of the past auxiliary "to be."

A. A Continuous Present. "I am still giving."

ani kenā́n jira	with negative	ani kenā ínjiru
ati kenā jirta	,,	ati kenā injirtu
ini kenā jira	,,	ini kenā ínjiru
etc., etc.	,,	etc., etc.

where kenā is invariable (save in the positive for the distinctive -n of the 1st pers.).

B. A Future Remote Simple. "I am going to give, about to give."

ani kenufán jira	with negative	ani kenúf ínjiru
ati kenúf jirta	,,	ati kenúf injirtu
ini kenúf jira	,,	ini kenúf ínjiru

merely the infinitive with -f. “I am for giving.”

C. An Imperfect. “I was giving, I would be giving.”

ani kenán turei	with negative	ani hinkenun turei
ati kénita turtei	,,	ani hinkénitu turtei
ini kena turei	,,	ini hinkenu turei

This tense is important in unfulfilled conditional sentences with or without the word sila in the apodosis. It differs from A in being the ordinary present and not gerundial. As such it is negatived and not the turei part.

D. An Imperfect Remote. “I was about to give.”

ani kenūfán turei	with negative	ani kenúf hinturei
ati kenúf turtei	,,	ati ,, ,,
ini kenúf turei	,,	ini ,, ,,

i.e. the Past of B.

E. A Continuous Perfect. “I have been giving.” (in protasis with yō. = “If I . . .)

ani kena taei	with negative	ani hinkenu taei
ati kénita tātei	,,	ati hinkenitu tātei
ini kena taei	,,	ini hinkenu taei

F. A Continous Pluperfect- “I had been giving.”

ani kenei taei	with negative	ani hinkénini taei
ati kénitei tātei	,,	ati ,, tātei
ini kenei taei	,,	ini ,, taei

§ 92.—The following forms are merely examples of construction and hardly fall under the heading of tenses :—

ani kenúf gaeira “I am on the point of giving,” lit. “I have arrived for giving.”
ati kenúf geseirta
ini kenúf gaeira.

with such variations as

ani kenu gaei	or	ani kenunko gaeira (gaei)
ati kenu geisei		ati kenunkei gaeira (gaei)
išeín kenu geisei		išeín kenunšei gaeira (gaei)

§ **93.**—As the Pluperfect and Future Perfect of the verb "to be" are made up from the two verbs tā- and tur-, they conform to the ordinary pluperfect, *i.e.* two Aorists, thus—

ani	taei	turei	I had been, I should have been,
ati	tātei	turtei	
ini	taei	turei	
išeín	tātei	turtei	
nui	tānei	turnei	
isín	tā́tani	túrtani	
isā́n	táani	túrani	

but only the tā- is negatived.

ani hintā́ani	turei	I had not been, I should not have been.
ati ,,	turtei	
ini ,,	turei	

One may also substitute the verb jirā́ḍ-, "live," for tur- and say in the pluperfect of an ordinary verb, especially in the protasis of a conditional sentence—

yo ani kenei jirāḍei. If I had given.

VOCABULARY No. 27

gān	*large jar*	qalabsís-	*c. to be fed, supplied with food.* (VI. Form)
díbiqo	*shirt*	qalbeifā́ḍ-	*call to mind, remember.* (IX. Form)
aiyāna	*festival, holiday, luck*	qar-	*sharpen*
čafi	*grass for thatch cut from marsh*	qiṭeís-	*flatten, smoothe, arrange.* (IV. Form)
sanga	*ox*	qot-	*plough, hoe*
nā-	*start, tremble, shy*	quf-	*be satisfied, satiated*
naq-	*pour, add*	damaq-	*start up (from sleep), start, shy*
ōis-	*warm, make hot.* (IV. Form)	guguf-	*bend, crouch*
odeís-	*give news to, inform.* (IV. Form)		
qadā́d-	*cover, thatch*		
qal-	*slaughter, sacrifice*		

EXERCISE No. 27

Ini gāf húnduma nama kesa hori káḑata jira. Ani gūya šaniti biri afū́rtama woliti qabein turei. Yō isā́n argei, úfata mīçu túrani. Çāka kesa otu ḑoksítani, wotádara hinārgan turan. Isāni sāïça lakobsa baiyisū́f jiru. Dáfino yo ḑūfei, išeín bodeina tolčū́f turtei. Ani yō isán ḑīsei, qauwei kulkulesu túrani. Besani damfū́f jira, of eigaḑá. Atamiti ḑageisei ati? Goftāni yō dúbatu, ati ḑageifata turtei. Gāngiča yō ḫātei, jia toko ḫiḑamtei turtei. Namōti yō qāqábani, nītin inbosi turtei. Besán hori obāfteita? Gāni besani ḫama gūtūti besán warābi. Daftei daftei yō nati hīmtei, ani hinḑeikamún turei. Kāun gaeira. Ani hīrbāta ñačun gaeira. Otu ati nati hinhīmín, išeín díbiqo hóḑiti turtei. Otun beikei, ingāfaḑun turei. Otu odú‿kana ḑageísani, mana ijāru turan. H̱ama Sanba durati birǐ sadi liqeifacu īsa káḑatu. Yō ati īsa kaḑatei, fārda sī-eírgisei turei. Yō ati bálbela rukutei, hori hāfei lakaā́n turei. Yero moti dā́rbani, isāni lafa qotu turan. Atákelti yō galtei, ani bola qotā́n turei. Dunkuāni busā́ aka bokā́n kesa hinkūfni. Otu hinñātín, ñāta qámasu weiya turei. Qoriča otu ani hinkenín, fardiči induei turei. Barengada qilensi ači qilensaei turei: báranamó karā́‿kana qilensā́a. Šūmiči baračānu hori yō kenu bātei, inšárama turei. Ati otu sū́tuma jeta tātei, ani gurša sinkenā́n turei. Mana barsīsa dur otun galei afán sidāma likiti baran turei. Kortumi besán kesa bilčeisei turei ḑaḑā kesati mīti. Ati yō kolfu bātei ini hinámana turei. Bur aiyāna wagāti aškarōni qotīyo qalū́f jiru. Ani gāf húnduma manakōti čafi nanajeirsīsa. Otu ani bilā qaru, ini odu dubi nat-odeisei. Otu ani atákelti kesa qotu, ini dubi liqi nāqalbifačīsei.[1] Kaleisa dāku meika bī́tamei qalbifáteimó iranfatei? Namōta dígdama qubsū́f[2] sanga guda barbā́čisa. Sarōta budeinan[2] qubsīti[1] garbōta qalabsī́si. Otu ani besán obāsūti, handānqo ñā́čisi. Ḑagāni yō īsa rúkutei, ini gugūfei besán obāsa turei. Yō ani baei, mālif nātei ati? Fārdi ḑaga guda toko argeiti naei (dámaqei). Gāngōta māltu nā́sisei?[2] Binensi toko çākāḑa[3] baeiti nā́sisei. Ini wáraqata fārdarati dúbisei fārdi naei. Otu išeín ébida bobeísitu, ñāta qadādu, ṭiṭīsi aka ingaleiti. Waṭbeiti hōla ama amati qalū́f jira: hādu dura aka qaruti iti-hīmi.

[1] Causative form: c. to remember; c. to be satisfied; c. to shy; f > b in quf. [2] Instrumental -n. [3] -ḑa = separation from = "out of."

LESSON No. 28

THE COMPOUND TENSES OF TĀ'- AND TA'-

§ **94.** Attention has already been called in § 59 to tā'- the Auxiliary, and to tā'- the Finite verb, meaning "to sit, settle." In the Present and Aorist the difference is clear, the one conforming to the 1st Conj. and the other to the 4th, *e.g.*—

ani	nantāa	I am, become.	nantāa	I sit, settle.
ati	(in) tāta		(in) teisa	
ini	(in) tāa		(in) tāa	
išeīn	(in) tāti		(in) teisi	
nui	(in) tāna		(in) teiña	
isín	(in) tātu		(in) teisu	
isā́n	(in) tau		(in) tāu	

with regular Aorists—

ani taei	I became.	tāei	I sat, settled.
ati tātei		teisei	
ini taei		tāei	

with negatives—

ani ati ini	hintāni	Did not become.	hinteiñi	Did not sit, etc.

Imperative.—

2nd Sing.		tai	Be.	tāi	Sit down.
3rd „	m.	hā-tau	Let him be.	hā-tāu	Let him sit.
	f.	hātātu	Let her be.	hā-teisu	Let her sit.
2nd Plur.		tāa	Be.	tāa	Sit down.
3rd		ha tā́ani	Let them be.	hā-tā́ani	Let them sit.
		tāna	Let us be.	teiña	Let us sit down.

Negative Imperative.—

hintāín	Do not be (sing.)	do	Do not sit (sing.)
hintā́inā́	„ „ (plur.)	do	„ „ (plur.)

U Mood.—

aka	ani tāūti	aka	ani	tāūti
	ati tātūti		ati	teisūti

with negatives—

aka . . . hintāneiti	aka . . . hinteiñeiti

Compound Tenses; cf. the last Lesson.

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A. A Continuous Present.—

ani tāan jira.	I am sitting.
ati tāa jirta	
ini tāa jira	

B. A Future Remote Simple.—

ani tāūfan jira.	I am going to be.	ani tāūfan jira.	I am going to sit.
ati tāū́f jirta		ati tāū́f jirta	

with the usual negatives—

ínjiru		ínjiru	
injirtu		injirtu	

C. An Imperfect.

ani tāan turei	I was being.	ani tāan turei.	I was sitting.
ini tāa turei		ati tāta turtei	

D. An Imperfect Remote.—

ani tāūfan turei.	I was going to be.	ani tāūfan turei.	I was going to sit.
ati tāū́f turtei.		ati tāuf turtei.	

Pluperfect.—

ani taei turei.	I had been.	ani tāei turei.	I had sat.
ati tātei turtei.		ati teisei turtei.	
ani hintānin turei.	I had not been.	ani hinteiñein turei.	I had not sat.
ati hintāni turtei.		ati hinteiñei turtei	

§ **95.**—It should be noted that in conditional sentences one meets with—

(*a*) the E compound tense, yō ínjiru taei, "if there has not been."
(*b*) injiri, the negative Aorist of jir-.
(*c*) injirāni-, „ „ „ „ jirā́ḍ- (its III. Form).
(*d*) jiraču-, the Infinitive of jirā́ḍ- as object of bāḍei, bātei, etc.

It is possible then to say, *e.g.*—

1. ani yō ínjiru taei.	If I were not.
2. ani yō injiri.	„ „
3. ani yō jiraču bāḍei.	„ „
4. ani yō injirāni.	„ „
5. ani y injiri turei.	If I had not been.
6. ani yō injirāni turei.	„ „

VOCABULARY No. 28

qofa	*but (conj.)*
nora	*bridge*
malka	*ford*
mándara	*town*
arāda	*market-place*
būsa	*fever, malaria*
zaudi	*royal crown*
wotádara	*soldier*
Šanqila	*negro, slave, (cf. Beni Shangul)*
áraki	*cognac mastica, etc.*
gādu	*brigand*
rakis-	*worry, annoy, distress*
rarā́rs-	*hang up, suspend*
reib-	*beat, flog, punish*
rōm-	*tremble (of persons)*
sakā́l-	*hobble (animals), also takā́l-*

salfaḍ-	*respect*
salpaḍ-	*be light, disgraced*
sām-	*plunder, ravage*
sasā́b-	*collect*
sīrb-	*dance, sing, play music*
sočṓs-	*shake (tr.)*
soneís-	*arrange, prepare*
sagad-	*worship, pray*
mār-	*pardon*
keiā́ḍ-	*put on, wear (clothes, etc.)*
goḍā́ḍ-	*produce, beget.* (III. Form of goḍ-)
silā	*a particle used in the Apodosis of conditional sentences*

EXERCISE No. 28

Išein esa teisi ama? Išeini dur mana aba-išei teisi turtei, ā́mamó mana obolésa-šei teisi. Isini mālif mūka jala teisu? Besani hindabalín, ama hā-tau. Fārda hāra toko nābīti, qofa aka adi nā-dura hintāni. Bárana atam tātu? Māl gónareí,[1] goftāko, aka Ini nukenūti inteíña-kā́.[1] Wáraqata gara isāniti yō ṭāfu dīdei, isānis garakeiti hinṭā́fani. Gāngiča yō rúkutu ḍabātei, išeini hinadeimtu. Ašama, ašama, ejolei, ḍiboftu hintā́inā́: adun dafei liṭū́f jira. Holāni kan ínbitu yō guda taei, fōni ṭeno sīfankena.[2] Lagi yō bala' taei, nora kan iti-çeíani [3] barbáčisa. Malka toko yō ínjiru taei, atám gona? Çeiun indandāmu. Afā́n banu yō ḍabātei, bodei titīsi ingalu. Nu dafnei hinadeimnu, sū́tuma maléi. Isāni Wāqā hinsagádanu qáršiḍā́ maléi. Ini hingeiñei garu ha'ra ínḍufa. Ini nanmāru,[4] yō ani māru kaḍaḍili. Namōn mándara kesa turan sodā́tani jiru, nū ala kan turei baqanei. Járakei mālif hārkasāni rúkuta jiru? Mālif gārbōni wol lōla jiru? Çal jeḍi, ani dúbisā́n jira. Gara mándara ḍaqíti namōta šan wāmi manakōti kan ijāru. Ama inilā́ltani, adun liṭa jirti? Lagati īsa eirgi, of hā-eígatu aka nāči īsa hinñāneiti. Otu

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[1] Curious suffixes -rei and -ka, the first interrogative, the second asseverative. Ini, *i.e.* God. [2] "I will give you." [3] Governed by "men" understood lit. "which they cross by it." [4] For nā-imāru, "will not pardon me."

soresa taei, ini hori danu nukena turei. Otu ati asi jirta tātei, ani sī-ilalán turei. Otu ati haḍā ḍūgdei turtei, silā indūta turtei. Yō ani ači gaei, isāni kāűf túrani. Barakán isāni infina jéḍani túrani, garu ḫama amati wānūti indeibifni. Yō ini ḍukúbsatei turei, īsa wāmun gāri hintáani. Gārbu yō ínjiru taei, māl ñāta fardi? Ani yō ḍūfei, ini injiru turei. Barakán qoriča yo injiri turei, mal gona turna? Odu kaleisa qoriči injirāni, ini māl goḍa? Asiti yō injiri turei, sila híndua turei. Ani yō injiri, isín māl gotu túrtani? Ati šūmi yō injirtu tātei, weiya turei. Ama nā-irakisín ḫama iftāniti turi. Eiño weiāko fuñōti rarārsei? Lafti bira yō jiraču bātei, ķora ačumati ira rarārsi (fánisi). Būsan īsa qabei natifakāta, yōkin hárkasa ákana irōmu turei. Odu áraki taci, sila irōmisīsu[5] turei. Hori yō sakāltei, haḍeídanu. Hori yamu takāltu, fuño ingabābsin imudín. Ini dargagesa ḫamāḍa qāli jārsa insálfatu. Motin zaudi keiatanītnama kan turan insalfačísani.[5] Abāni dalaneiti múčasa salfai

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1. Present and Past.
  (A) *Particular.*
    (*a*) Nothing implied as to fulfilment.
      If you like, let us go
      If he buys now, he is wrong
      If he bought yesterday, he erred
    (*b*) Unfulfilled.
      If they were good, it would not happen
      If he were ill, she would not come
      If they knew, they would not ask
      If they had been good, it would not have happened
      If he had been ill, she would not have come

      If they had known, they would not have asked
      If he had had money, he would be happy now
      If he had had money, he would have been happy
  (B) *General.*
      Even if others weep, the fool laughs
      If any one refused, he was killed.
2. Future. *Particular and General.*
      If you search, you will find
      If God please, I shall be rich
      If you will not speak, I will beat you
      If a man kill another. let him be hanged

      If a man were to find water, he would hide it
      If you wished to run away, what would you do?

čīsei. Ati maqā abākeiti insalpifta[5] yō ákana tātei. Ini qāli mangifti ganāni īsa sálpisan.[5] Salfačun yō injiri, jalačun inárgama. Otu mangisti injirāni, gādūni bīya sāmti turtei. Ini wotádara baiyei sasābeiti bīya Šanqila sāmsīsei.[5] Arāda kesa kan jiru namōta hunduma sasābīti hā-sīrbu. H̱ama alkán walaka yō sīrbei, hā-gau, bodei mana manasāniti hā-gálani. Yo ija góḍatei, mūka soçōsi ilāli. Bur gálgela keisumōni sīrbuḍāfi inḍūfu mia mana gánama soneisi. Keísuma yō taei, sīrbun inhāfu. Otu indubatín of eigaḍu: dubin yō afāni muçúçatei, indeíbiu.

[5] Causatives, cause to tremble, fill with awe, disgrace, caused to be ravaged.

LESSON No. 29

CONDITIONAL SENTENCES

§ **96.**—The examples on pp. 112 and 113 show the sequence of tenses in Galla conditional sentences.

Protasis.	Apodosis.	Prot.	Apod.
yō jalatei	inadeimna	Aorist	+ Present
yō ama ini bītei	inbaleisa	„	+ „
yō kaleisa bītei	inbaleisei	„	+ Aorist
yō jari gāri táani	ákana intau	„	+ Present
yō ini ḍukúbsatei	išein hinḍūftu	„	+ „
yō isāni beíkani	ingāfátanu	„	+ „
otu jari gāri táani túrani,	ákana intau turei	Plupf.	+ Imperfect
otu ini ḍukúbsatei (turei)	išein hinḍūftu turtei	„	+ „
otu isāni beíkani (túrani)	ingāfátanu túrani	„	+ „
yō ini hori qabātei (turei)	ingámada silā	„	+ Present
yō ini hori qabātei (turei)	ingámada turei	„	+ Imperfect
yō namnili boei	maraṭūni inkolfa	Aorist	+ Present
yō namni dīdei	ajeífamei	„	+ Aorist
yō barbādei	inārgata	Aorist	+ Present
yō Wāqaiyo jeḍei	ani soresan tāa	„	+ „
yō dubaču bātei	ani sirúkuta	„	+ „
namni toko yō nama toko ajeisei	hā-fanífamu ini	„	+ Jussive
nami toko yō besán árgatei	hinḍoksa turei	„	+ Imperfect
yō ạti baqaču barbādei	mal gota turtei?	„	+ „

It will be noted that:—

i. Yō with the Aorist (or otu, odu) is used in all Protases except Past Unfulfilled.

ii. In Apodoses the natural tense is used, though to express a Past Conditional Tense, such as "would have," it is necessary to use the vivid Imperfect.

iii. In the Apodoses of Unfulfilled Conditions the word silā may or may not be inserted. It shows that the condition is unfulfilled, and it need not be translated.

iv. In the last two examples, where we use the Present Conditional Tense, Galla employs the Imperfect.

v. In the Protasis of Past Unfulfilled the turei, turtei, etc. may be omitted at will. One can substitute taei, tātei, etc., for turei, turtei, etc. Also jirāḑei, jirātei.

VOCABULARY No. 29

borneita	*hat* (*European*)	fano	*peg*, *etc.*, *to hang things on*
jauwei	*python*		
baka	*place*, *spot*	tul-	*heap up*, *accumulate*
menṭā́f	*carpet*		
rāfu	*cabbage*, *wild*	tum-	*strike*, *beat*, *hammer*
tōla	*decent*, *nice*		
eigdu	*watchman*	ūis-	*clothe* (*with úfata*)
leimā́n	*bamboo*	ulfeís-	*honour*, *respect*
solélia	*guinea fowl*	ur-	*bore into*, *make a hole in*
ilmo	*son*		
zeit	*oil*	urguf-	*shake*
auwāra	*dust*		

EXERCISE No. 29

Wagā ḑūfu adeimu yō namni barbādei, hindandāa. Wagā dārbei adeimu yō namni hinbarbāda taei, hindandāa turei. Kaleisa maleí' engada otu fārda gúrgurei taei, inbaleisei turei. Mūç̌iç̌i otu bau, gāf húnduma kūfa. Otu jabeisítani hojétani jirā́tani, mūkein ínjiga turei. Otun si ārgei jiraḑei, hori sīkenā́n turei. Otun īsa ḑagaei jiraḑei, ani nansodāḑan turei. Hādun otu buei, námura turei. Otu šūmiti hīmtei jirātei, ini isā́n ajeisa turei. Yō sāïča ajeiftei, jabi hinajeisín. Yō lafein ç̌abu bātei, hārki infaiya. Yō ini ofīsa ḑūfu dīdei, giditi īsa eirgi. Otu mukti jiga jiru, of eigaḑu. Ati yō ā́rgitei jirātei, indinqifata turtei. Yō ini wā nā-kenu bātei, ani hōma inqabu

turei. Otu ati ḍūfu bātei, ini sila nu hinārgu turei. Faranjōni sila šumōtakeiña hinjalátanu túrani. Namōni ḍilbein sila eigdu hinjalátanu túrani. Jari ogeisōni sila hiráfani túrani yaro sanati. Habašōni sila lença dura hinbáqatan túrani. Bidrun sila hinçabu turei otu isā́n eigátani. Mukeitin sun sila ija hingoḍátanu wān (kan) taei tāū́li. Isā́n sila sinabṓmanu otu ati isā́n ulfeísitei jirātei. Ani sila kana sitinhīmun turei. Nama tokotili hinhīmín. Otu bidrunsāni deíbiani, nu sila jala bāna turei. Otu ilāltei, sila īsa inā́rgitei turtei. Yō ini tōla taei, nītinsa sila indeíbitei turtei. Išeín jauwei yō ā́rgitei turtei, ī́yitei baqati turtei. Yo bofti sī-idei, baká‿sana ebidāni gūbda turtei? Yō leimā́n hinjirani turei, solélia inā́rgina turei. Otu barbā́dani, baka húnduma rāfun inā́rgama. Rāfu sā́ati lama besanī́f sogida kesa yō keisei,[1] gāri itā́[2] turei. Yō ā́rkikei sī-ḍúkubei, zeitiḍā́n sukūmi. Yō solélia ā́rgitei, dafi fīgi nati hīmi. Otu ṭéyiti danu qabāḍei, binensa danu ajeisan turei. Otu leimāni infagani[3] turei, ani danu nanbitā́n turei. Yō hāṭi ílmošei ḍīftei, muçān ebidāti kūfa turei. Yō ṭéyitin qauwei kesa injerani, ei, binensa inajeiftu ati. Yō menṭāfin ṭuraei turei, inkulkuleísita turtei. Otu zeiti madā kesa dibdei,[4] ákana inīṭā́u[5] turei. Yō dunkāna tolču indandeiñei ati, ḍīsi gidínjiru. Ḍilbei hintā́ni jeḍi. Rifénsisa atamiti adi taei akásuma? Yō ini wā́sikei taei, liqi hā-bāsu. Yō ini wāsi tau bātei, mālif wāmta? Yō torbā́n sadi çāla[6] ala bātei, hojikeiti iniranfata. H̱ama isāni ḍābā́tani dubi dúbatan, ani hōma inḍageiñi. Ini matāšei uleiḍā́n urei.˝ Otu sibili dī́matu[7] yō tumtei hojinsa inḍibu. Namni fārso kan inḍūgni hórisa insasāba. Menṭāfi auwāra iti gútei yō urguftei inárgita. Mūka kesa urīti fano toko iti galči borneita fanifačū́f.[8] Wāqaiyo jalaḍūti moti ulfeisi ákana ječun bīya Faranji jira, sila bīya hundúmatu intola. Otu bokā irōbín yō okān túlamei weiya. Yō sibila tumta tātei, otu iññātín hā́rkakei ḍīqaḍu. Namni toko fōn jauwei ñāčuḍāf baiyesa jeḍa, garu gaba kesa ingurgúrama. Muçān toko boei jia yō nanbarbāda jeḍei, atam goti hāṭi?[9] Ini Wāqaiyo ulfeiseiti nama īyesa ū́fata ū́isei.

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[1] Aorist of the kā'- "put." [2] 3rd Sing. Imperfect of tā'-, "be." The in- prefix is faintly heard as i-. [3] The negative Aorist of fagā́ḍ- "be distant." [4] The 2nd Pers. Sing. Aorist of dīb-, "anoint, grease, paint." [5] Īṭā-, "swell." [6] "More than." [7] There is a verb III. Form, dīmā́ḍ-, "be red." [8] IX. Form, fanifā́ḍ-, "suspend, hang up," with same meaning as the IV. Form, fanis-. Both are formed from the noun fano, a peg. [9] Hāṭi < hā́ḍati, "the mother."

LESSON No. 30

CONJUNCTIONS AND CONJUNCTIVAL PHRASES

§ 97.—

afterwards	bódei-mó, ačumānis, kara ačiti, siáč
and, also	-s, -mó, -f
but	garu, lākin, qofa, maléi (prep. " except ")
either . . . or	yōki . . . yōki (yōkis, yōkin, yōkan)
however	-li (" even if "), often with suppressed Protasis
in any case whatever happen	māliyu yō taei, hōma yo taei, kan taei tāūli, wān taei tāūli, yō mālili taei, hōmaiyu yō taei
neither . . . nor	-li . . . -li, with negative
or	-mó
then (illative)	eigā, eígasi, eirga, eírgasi, eigás, eirgás
therefore for that because	kanā́f, kanāfan wān (wā) . . . -f, wān kanā́f ("for this thing")
in fact (asseverative)	-ó (emphasising some fact and attached as a suffix to the verb and often strongly accented), often in answer to
. . . pray ?	-aí (asking a question)

VOCABULARY No. 30

hārma	*breast*	wād-	*roast*
sábata	*girdle. sash*	warā́b-	*fetch water (with besan)*
gáç̌ana	*shield*		
wongo	*jackal*	weidis-	*sing.* IV. Form of *weid-*
gana	*rainy season*		
qūfa	*cough*	yā-	*rise, be in flood (rivers)*
wiç̌i	*chicken*		
ç̌órofei	*hawk*	yāb-	*ride, mount*
ḍamoča	*cold*	yābáḍ-	„ „ its III. Form
ç̌ál(uma) jeḍ-	*be quiet, silent*		
kajeíl-	*intend*	yād-	*calculate, reckon*
sein-	*enter, go in*		

EXERCISE No. 30

Mālīyu yō taei bárana lagni iyau. Namni toko yō weídisu ḍaga iti indā́rbatín. Fōn otu iwādín ébida jabeisi. Besán warābū́f hōmaiyu yō taei nama lamā́n nā-barbáčisa. Karān taba yō taei, ani fārda iyābaḍu. Farda yābu yō baru barbādei, jia lama barbáčisa. H̱atūni namni hōma nanḍagā́u jeḍei çáluma jeḍei indeunni. Gara Adis Ababati adeimu yōmiti yāda ati? Hóriko bāsu yōm kajeilta? Yō hojí‿kana jalqabei, dubi ákana hiyāni ani. Ama lagni yaeira hārma nama gā odu ákana jéḍani ḍagaeira. Ani darāra nanjalaḍa, atākeltili qofa inbaíyesín. Anis ofikōti sábata injalaḍu. Atís? Qeiransi eígasi holākei meika ñātei? Yōki adeimi, yōki turi, qofa indúbatín. Yōki wāsi toko barhādi, yōkin abākei wāmi. Hantūta kan duei margarán[1] argaḍei. Māltu īsa ajeisei? Bofa-mó? Támuni ḍīsi[2] lilmoli inqabu ini. Garbōn Faranjōta lolei tā́ani, gatis (dámawazás)[3] fuḍátani. Wā ači turei, amás hōmtu ínjiru. Kuotā́, iññānás inḍūgás. Ini nā-durás adeimeiti nā-durás ači gaei. Ini nā bira dārbeiti ačumānis deíbiei. Ani bilā qaba, atís ebṓf gā́çana qabda. Mālif sodāna? Ani īsa hinā́rgani, inís durili dārbei. Búrumó[4] mukeitisāni námura. Ani ha'ra īsa ārgaču hindandā́u, gūya baiyei jalqabei barbadeir-ó. Abānsa fārda wān īsa keneíf muçiçi gamadeir-ó. Motičāti dubačū́f ḍūfneir-ó. Abānko gudā inḍukúbsata, ñāčū́s indandau. Hirbāta ínjiru abā́n ito wān mačaeíf. Mačaeír-ó. Ini nama dueirali úfata infúḍata. Anís dinqifaḍei wān ini jeḍeíf. Wān ati beiktu ánimó beika. Bīya‿kana qeiransili wongonili ínjiru. Yōkin darārá‿kana muri, yōkin qoti. Ini hōmaiyu abali, hādali, obolesali, firali, hōma inqabu. Mālīyu yō taei gana kesa qūfa eigaḍu. Wiçin yō marga jala seinu bātei, çórofein infuḍati. Amás ḍamoči sūbidā́n danūḍa dunkāna kesa çīsu nansodāḍa. Yaro minā́n mūrtu, aka boiyein iñāneiti eigaḍu. Yōki ejolein halkán hā-eigdu, yōkin ati ébida bobeisi. Jará‿sana kesa tokoli gārin ínjiru.

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[1] Place where. [2] *I.e.* so far from. [3] A salary.
[4] Another form of bor, bori, etc.

TRANSLATION OF THE EXERCISES

EXERCISE No. 1

Have we money? What have you? Where is the horse? How many mules have you? I am not an Abyssinian. What have you now? Have you wood? No. How many cattle has the woman? Have you a master? Yes, we have. Where is the man now? How many clothes have you? They have a horse and a mule. Where are the money and clothes? What is the matter with you? Where are the cattle? What is the matter with her? Have you money?

EXERCISE No. 2

How is the work? Quick, bring me three mules. How are you? I am well. There is no one in the house. The river is very wide. Is the slave here? Yes, there are two (slaves). Have they work? No. Where is the long horse? It is in the river. The Abyssinian is very tall. He is not short. Quick, give me some water. He is bad, not a good man. How is the King? I don't know. Have you money? I have not now. There is now no work. This mule is very fat. Come here, what have you? I have five pieces of wood. Bring me four small pieces of wood. Bring the wood into the house, hurry up. Why has he no money? Is there any water in the river? Yes, a little. Where is the master? He is in the house. How is he? Quite well. How are they? Is there work there? There is not. Come (here), you.

EXERCISE No. 3

Put the clothes away quickly. Put the money here. Sit down here, boy. Have you news to-day? What news is there? No. There is no news. Where have you come from, my man? Go quickly, my brother. How is your sister? She is quite well. Who gave you money yesterday? My master gave me. Please

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shut the door. What is your name? My name is Táfari. I do not know your name. Leave the house, my friend. What is your work? Has he no work now? How many cattle has he? What have you in your hand? I have medicine. Go and see the horse. Who gave you medicine? When did you come, boy? Yesterday, Sir. What is the matter with your hand to-day? Put the medicine on the table. Remove the medicine now. Put it on the tree. Open the door a little, boy. Take away the mule. Shut the stable. Look! There is no one there. Come afterwards to my house. Give me money to-morrow, not now. Who gave you three slaves? An Abyssinian gave me (them) yesterday. Quick, give some barley to the horse. Start to-morrow. Do you understand stable-work? I do not. Take the money. How is the man's hand? Go and look. Is there water in the river? Yes, there is. Are you not our master? Our work is heavy, and not small. Who is there in the house? There are four people. Bring me three mules. He is a rich man. Who is this man? I do not know.

EXERCISE No. 4

Where did you see the elephants? In the river, far away. Are there elephants near? Yes; yesterday I saw three in the forest near. Where were you yesterday? I was here in the house. Where did you buy the seven mules? Did the Abyssinian give you the mules? How did you sleep? I am well. How are you? Quite well. You did excellently to-day. Good-day, my brother. Bring me five donkeys quickly. Where did you see the men? What did you see in the forest yesterday? Whom did you see in the house? Where are the women? All the officers are in the house. This horse is an excellent one. Who gave it you? Give me nine of those nails. Which horse did you buy? Which boy did you see? Where is every one? You did everything excellently. Take the nails. Have you nails? Yes, we have many. He has not many donkeys. He has many donkeys. Pay me a lot of money. How did you get on yesterday? Is not your house near? No, it is a long way away. Where is the mule? I do not know. How goes the news? Isn't it good? Come afterwards, my brethren. How many brothers have you? Where are they? Nine men are a lot. I do not know many Abyssinians. I do not know much Abyssinian (Amharic). My father was well yesterday: now he is not well. Have you good news to-day? Yes, Sir, there is

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good news. Go this way to-morrow. How are you, my friend? Good-day. Who are you? Come here. Do you know our road? Yes, I do. What work do you know? This work is not good. What did you see yesterday on the road?

EXERCISE No. 5

How did he strike you? With a stick. A thick one? Yes, a thick one. This European is rich. You are not poor. He cut his leg with a stone. Who gave wood to the slave? He lighted the fire with a match. What did you see at Adis Ábaba? Yesterday I was in Adis Ábaba. Please give me twelve dollars, my brother. The country of Walaga is very rich and has much forest. What does this man want? I do not know. Go and see. There is no work here. What do you want, my man? Come to-morrow. Is your house near? No, it is far away. Do you know the Adis Ábaba road? Out of all the men bring me eleven. At Gorei there are many Europeans. What does this girl want? Have you seen our house? When did you buy the horse? How did you do your work? How did he cross the river? He crossed by canoe. He hit my head with a stick. The horse drank a deal of water. I want some water. Have you water? How much firewood did you see on the road? Go and bring me good water. He drank all the medicine. How much money do you want from me? Look, boy! Quick, bring some wood for the fire from the house. Who drank the milk? This milk is not good. Yesterday this European was poor, now he is rich. Where is the officer's house, my friend? I don't know, Sir. The man who came yesterday—his news is excellent. This medicine is not good, it is bad. Yesterday he was well. What road is that? The Adis Ábaba road. What news have you? Good or bad? Don't you know Abyssinia? We have thirty dollars. And you, how many? Take twenty dollars, and now go. Have you a match on you? No, I haven't. Is your country far away? Five days from here. From here to Adis Ábaba, how many days is it? Did you buy the meat and milk?

EXERCISE No. 6

The firewood is not enough. Where do you sleep to-day? Come afterwards, towards evening. How do you know? To-morrow I shall sleep at Adis Ábaba. When will you bring the mules? How are you? Very well. It is no use like that. Quick, cut the rope. For how much will you sell the sheep? I have been at Gardula five days. I have now been ill three months. This money is insufficient. I will not wait here. What goods are they bringing? Only four guns. Why do you not buy the horse? Why don't you sell? Why does she not drink the medicine? I don't want you. I want a mule. The horse has no barley. To-morrow early bring good grass. My man, what are you doing? This water is bad. True, it is of no use for us. Why do you not give the money? Don't you see the officer? Yes, I have seen him. We will give you fourteen dollars. I will sell you my house. What time is it now? How many years have you been ill? I buy a mule every year. I always sleep inside the house. I will cut the rope now. Where is my gun? It is not here. Look carefully inside the box. Are you not starting? How are you? Quite well. Will you not shut the door? I will look afterwards. I shall not open the house to-morrow. Wait in the stable. I shall not drink medicine now. At Gorei excellent grass is found. Will you not bring the mules? Do you not know this man? This news is not true. Take away the wood towards evening. Will you not take the box? Do you not know my name? Where are you going, my men? Where is the servant going? Call my servant for me. Whom are you calling? Wood is not broken thus. Where are you going? I am going home.

EXERCISE No. 7

There is no room here. Put it on the ground. Why did you put the salt on the ground? I did not see a man. Why did you not return the mule? He did not die at Burei. Where did you see the king? How did he die? What do you fear? I am not afraid of him. Take away the articles, boy. When did he go down? Pull the rope, my men. Why did you refuse yesterday to sell barley? I am afraid of the officer, Sir. Who shaped this piece of wood? When did you arrive at Adis Ábaba? We arrived yesterday. To-morrow we shall arrive at Adis Ábaba. What am I to do? What is this officer doing? The tent was clean yesterday; it is now dirty. Who spoiled these things? My two horses died. Who watches the camp at night? Why don't you work? What are you working at? Why do you return to the house in the dark? When did he return the donkey? She is afraid of the dog. This gold is dirty

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clean it. What did you say? I did not say so. What did you say, Sir? The house was very dirty. Yesterday I was in the forest. Why does he not wait? Where is the sun? What time is it now? I have a stomach-ache to-day. I shall drink medicine towards evening. The water has not yet boiled. He has not yet come. Where have you come from, my man? When did she come? She has not yet come. I am coming now. Why did not the officer come? This way is not right. Why does he not give money? Why did you refuse? The water has not boiled. The men refused to go down to Gardula. Good morning, how are you? Quite well. How did you sleep? May God grant you! How did he die? God knows. Where is our camp? Please bring me some paper. Take down the tent. How was the gold lost? How did you damage it? Iron is found in Walaga.

EXERCISE No. 8

I had not heard this news. I have told him. Who sent this? The mule has undone the rope. This rope is not strong. A Galla has stolen the horse. Why did you give the donkey maize? The maize is now finished. Buck up, my children, the time has come (for stopping work). They have tied up the officer. Have you told the servant? Why don't you listen, children? This Abyssinian is lazy. Have you no sense? Why did you do so? Why are you stopping the men? Who stopped the mules? Why did you leave the black horse alone at night? Look! the stick has broken. Was the lion red? On the contrary, Sir, it was yellow. A Galla wounded it with a spear in the forest towards dark. Who has passed this way? Three Gallas have passed. How did you enter the house? We broke the door. I am telling you the truth. Do you like the new officer? No, he is lazy. Have you seen the king before? Yes, three years ago we saw him three times at Adis Ábaba. Why did you not aid the women? They are not our people: they have come from another country. What did you say? This is not white, it is red. I saw you last year. I like a dark mule. I do not like white mules. A white mule is not often seen. My house is finished. He has drunk all the water. I have sent seven dollars to the chief. Why did you not send the horse to the river? Why don't you listen? I am very pleased at this news. And you, are you pleased? By no means, Sir, it is not good news for me. Why are you stopping? I am afraid to go alone. Why were you afraid to drink the medicine?

EXERCISE No. 9

Do you know arithmetic? How much is nine from ten? The remainder is one. Five added to four make how many? How many are fifty and forty? The day before yesterday the mule fell in the hole. Go to the market and buy me fowls and eggs. He is always wanting to go to the town. Make your bed. My bed has fallen from the mule. This talk is useless. The porters would not carry the goods. One porter remained behind alone. How many porters remain? In Walaga the price of bread is low. This place is a hollow and no use for a camp. Do you know the place for the tent? Come at noon. Have the mules come in? Yes, they arrived at noon. Put the goods down. I want to rest a little. He does not like working hard. Who took away the box? I have received all the things. How did you break the eggs? They fell accidentally. To-morrow, is there a market at our camp? No, market day was the day before yesterday. I have heard a tale from a man. This paper is thin and not strong. Where are the animals? Did you forget? Yes, I forgot. Why did he not kneel? Leave this on the ground. Give to me and not to him.

EXERCISE No. 10

Don't eat all the maize. Heavy rain is falling. Drive the mules into the house, old man. Do not put the fire near the tent. Hit the donkey with a stick. Do not beat the horse, my children. Do not do so again. Leave off now, it doesn't matter. Do not touch the old man's eye, it hurts him. Who killed the lion? The Government ordered the whole district (to kill it). Do you eat meat or fish? Stop, this fish is bad, don't eat it. Have you eaten all the meat? Show me the game. Rest a little till noon. Are you tired? Is the horse tired? That is enough, now go. This is better than that. Which road is better? This or that? I can go in the mud. Can you give me six dollars, my friend? I don't believe the news. Do not believe this man. Do not show him the Government pass. Let them drive the mules to our camp. To-morrow early let them load the mules. Let the Abyssinian drive the cow to the town. Tell him not to go. Tell them not to eat the maize. Tell the chief not to believe this news. Do not rest in the rain. Tell her not to touch the gun. This mule is better than that. As for her, it does not matter—let her drink the medicine. How did the cows escape?

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They undid the rope in the rain. Where are you driving the cow? Watch well in the night. Leave the barley on the ground: do not open it. Sit on the ground. Where did you leave the sheep? Do not leave this man alone. I have come by myself at night. Do not pull the rope. Exert yourselves, my men, pull stoutly. Do not slacken the rope. My friend, do not work late. Work, work, men, and do not stop. Tell him not to pass the house. Quick, tell them not to pass beyond here. Has the Emperor passed? No, he has not passed. Do not steal the goods of another. Do not fear, it is only I. Let him sew a tent. Tell him now to return. What answer did you give? Have you returned him the money? Yes, two years ago I returned it. Do not tell them my name. I want to tell you something. Do you know the whole story? Good day. Good night. Good-bye. Tell this man not to do so. Please eat a little meat. Tell her not to be frightened of the dog. Which servant struck your ear? I did not see in the dark.

EXERCISE No. 11

Every one refused to wait. Would it be better to go or wait? What had I better do? He is better to-day. Which is best? I do not like laughter. What is the good of crying? It is fruitless. Do not cry. The horse has not been well girthed. Please give me that big one. Why are you laughing? The ground will not dry. The grass is full of weeds. The rope is too short. Do not fall, children. Good day, Sir, how is your Honour? How much maize is left? Why did you throw the money on the ground? Please, my friend, change this dollar for me. Do not laugh, old lady, this is true. He has wasted all his money. Why did you waste your money? Throw the stone away for me. Quick, bring water from the well. Why will not the woman go down to the well? Who has changed my clothes? Who struck her eye with a stone? The water is full of mud. Turn to the left and not to the right. Go straight on till noon. I have come to tell you the news. Let the work begin at once. My man, do not begin yet. Tell her not to cry. Throw the rope down. Do not be afraid to descend into the hole. Pull the wood up. For four months the soil of Walaga is dry. Why don't you drink the coffee? I only like tea. Wax costs eleven dollars the farasila. Wasting barley is wrong. Drunkenness is a sin and your head will ache after. Isn't half thirty fifteen, my man? Take up the things, my men. It is better to begin now at once, it is not yet noon. Who ordered you to do so? Are you going straight from here to Adis Ábaba? "Now" is better than "to-morrow." A leopard has carried off a sheep in the night. Are these two equal? Search for a watchman for the animals. Put the boxes apart. Do not trust him, he is a liar. Do not tell lies but the truth. How is the wind to-day? Strong or light? Make the two pieces of wood exactly alike. A Galla has wounded your relation in the market with a knife. Justice! Justice! my master. May God show your Excellency (the truth)!

MISCELLANEOUS

I finish to-morrow. Why did the horse refuse to cross the river? Did he not cross many times last year? Last month I sent you three letters. When the horse fell into the well, why did they not help? Why have you not answered so far? This man is tall and cannot get into the house. Do not waste the master's barley. When she fell in the mud, every one laughed at her. I did not tell you to take the boxes. They want to return now. I do not want to pay nineteen dollars. Did you wish to stay here? Why did you not prepare the tent? If he were to refuse, what would you do? The servants did not clean my rifle. A poor man cannot pay twenty-eight dollars. One match is enough for lighting the fire. I am going to Adis Ábaba to see the Emperor. Salt dries in the sun. He has prepared a tent under the tree for the European. We have gone every year to Adis Ábaba. Have you drunk the medicine five times till to-day? Cut the wood straight. Why did you kneel in the mud? Every one knelt in front of the Emperor. They are always wanting to borrow money. Two years ago I lent him one hundred dollars. Did he die last year or three years ago? I have forgotten. How is it you forgot my name? We have forgotten our country. If God will, he will not die. God gave us the moon and sun. He did not know the expression "ārka fūni." To do this work we want a lot of money. He waited till late in the market to sell the goods. They go down to Gambeila twice a year to buy goods. Who told you to throw away the milk? Tell the servant not to light the fire. Tell the chiefs not to cross the river to-day. Which medicine have you drunk? Which tree did you cut down? When you saw the king, what did you say? I said "Justice! Justice!" When the chief talked to you, what did you reply? Talking at night is not allowed. When the game ran away, what did he say? I cannot cut iron. Gold is better than salt. The words for "wait" and "dirty" are not the same. When he fell, where were you? My donkey has been lost. If fruit falls from a tree, it is spoilt. Where has that fellow gone to? Don't you know? A lazy man does not like changing his clothes. They escaped together. Search for a level piece of ground for the tent. Prepare hot water. This dollar is bad: no one will take it. Why are you crying, girl? I have seen a donkey carrying 150 lbs. The owner of the house has gone to Burei to pay the Government tribute. Last night all the watchmen were asleep. Something frightened the leopard. The sun makes me thirsty. This piece of wood needs some nails.

EXERCISE No. 12

It is fine now, I think. What do you think about the horse? I cannot go without three servants. Do not pitch my tent near the river, pitch it behind the tree. Very well! knock the tent-pegs well in. Why is that dog barking in front of the house? Where were you born, my lad? I was born at Gardula nineteen years ago. Why are you angry? Pass in front of me, don't wait behind. Drive the mules to Burei with my horse. Why do you not hide the cash under the clothes? Run and hide the onions among the potatoes. His father was of high birth. Why won't you come with us as far as Adis Ábaba? This act was not fair on your part. I cannot eat my dinner without salt. I have never seen anything like it. How did you fall under the horse? Get down from your horse. Who is that behind us? Hide under the tree. Take away all the mules except one. Go straight there. Look among the tents. Take the load off the mule. Go up the hill. Tell him to wait till the day after to-morrow. Why were you angry with me the day before yesterday? Who is running with him? Don't plant the trees close together. Don't go a long way away towards the village. Pitch the tent near the river. I am very tired and cold. Why did he not scare away the elephants the day before yesterday? There is no site in the town for a house. Please make room for me. I have no room. There is no room to pitch a tent. Where have the pegs gone to? Thank God, the crocodile did not seize him. There is a toll-gate in front of us. The men at the toll-gate have stopped the animals. Show the men at the customs-station the Government pass. They two went up the hill together. When you go down, go down slowly. Take this paper down to the chief of the district. Why are the women hiding in the maize? The hippo has eaten all the

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grass in the river. All the servants are drunk. Go to him and take away his knife. Don't laugh like that. When the elephants saw me, they went into the bush. This river is dangerous : it is full of crocodiles. I want to rest under that far tree. Your camp is near now. What do you think ? Shall we pitch the tents or go on ? Run and see if the hippo has come up. That meadow is suitable for a camp. What is your idea ?

EXERCISE No. 13

Give this horse grass and that horse barley. Where did you learn this work ? They learnt their work quickly. Why don't you learn how to write ? I will teach you reading. Did you read his book ? My paper has not been sealed. She cooked my dinner badly. Don't play like that. That officer chained up your slaves. Where is your master ? His slaves ran away the day before yesterday. Spread your clothes in the sun. I don't trust their story. Their provisions are exhausted. I am hungry and want to eat. My coffee trees are bearing fruit. What is the matter with her eye ? Have your trees no fruit this year ? There is no room for writing here. Where can room be found for your horses ? He does not know how to write a letter in Amharic. That horse is always hungry. I am always hungry at noon. Are you hungry ? No, we are not. I am thirsty. I think that mule is thirsty. Why are you always thirsty ? One matter has worried me. This affair is not difficult. Who taught you how to adze ? Wouldn't you like me to teach you that work ? The moon is visible early in the morning. Adis Ábaba is invisible from here. Has the mule been found ? Yes, it has. I have never seen a fellow like you. Buy me a mule like this. Your brother resembles you. Joking is out of place, don't talk like that. What is the custom of the country ? What is the matter with your finger ? There is blood on it. Where is the chief's house ? There it is, on the top of that hill. What is worrying you ? Turn your head to the right. Go round the house and wait till I come. The men at the toll-gate take a tax illegally. Are the words "kuotei" and "fāna" the same ? The word "kuotei" is applied to animals and "fāna" to people. There is a cartridge in the rifle. Take care. Have you made a contract with the owner of the mules ? We have not finished yet. Make a proper contract. Abyssinian cotton is short and is no use for clothes. What is that bird ? Which ? This or that ? Whose clothes are those ? Yádata's.

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EXERCISE No. 14

Why was he imprisoned? The Government imprisoned him. What is the name of that town? How was he killed? When were they killed? The box has been opened on the road. This box was not opened before. This door is not yet shut. I am thinking of going to Adis Ababa. What do you think? This stable smells. What is the nasty smell? The leaves of that tree are fragrant. Have you tasted the fish? Not yet. This wood is not straight: it is warped and I will not buy it. How did this rope get frayed? It soon wears out naturally. Why does that horse lie down at night? Why did you lie on the bed? It is now fine, go out. Get up, my men. He did his work badly and was dismissed. Has the tent been pitched near the river? No, it is not yet pitched. Why is the horse not girthed? How will my clothes be changed? How many cattle were driven to the water-hole? Why have the mules not yet been loaded? How is it two fleas were found in my bed? Climb up the tree to the top. Do not touch the point of the adze. Where is the boundary between the Sudan and Abyssinia? This branch is crooked, cut it off. Plough as far as the boundary and do not pass it. When the wind blows, shut the doors. If the white ants enter the house, what would you do? The white ants have eaten all my boxes inside the store-room. Is ivory now on the market? The Gallas do not bring it to market for sale. If your arm hurts you, rub it. But I cannot, Sir, it needs two hands to rub. Why did you touch the point of the knife, boy? It is dangerous. If the meat smells, throw it away: I do not want to eat it. If it is fine, begin ploughing. The habit of resting in the afternoon is an excellent one. My tooth used to ache long ago, and not only to-day. The words for "to-day" and "new" resemble each other. The dog has bitten my finger badly. To-morrow ploughing begins. That field has not been ploughed for three years. If the watchman sleeps, I shall punish him. The bullet hit her and broke the bone of her leg. Inside an elephant's leg-bone marrow is found.

EXERCISE No. 15

I am beginning to build a house. May God give you! (*i.e.* thank you!). Kneel down. Give thanks to God. Why are you kneeling? The time to rest has not yet arrived. I want to borrow twenty dollars. Why did you forget to feed the horse? Put the mules in the hut. What are you talking about together? Why are they talking together? Do not talk together. Make that Galla get up. Take the rope over there. It is better to send the goods down to Gambeila to-day. The servant has starved the horse. There is one thing I need. The dog frightened the girl. How many days is it from here to Gedami? Don't keep me waiting! Don't make me wait, boy! Show me the interpreter's house. Get dinner ready for fifteen Europeans. Work hard, my men, buck up, buck up! Don't stop. Did you frighten away the birds this year? It would be better to scare away the birds. Don't forget to feed the dog! Don't rest here! Why are you hitting each other? He has begun to build a house. This load is very heavy. Change it. Lighten this donkey. Please lend me a few dollars. Don't pour in more water, take some away. Make the rope longer. You have many debts. It is better to decrease the barley. I refused to lend them money. My house makes me nervous: strengthen it with mud and stones. The leopard is an alarming beast. There is nothing alarming, my boy. Why did you not put cotton on the wound? Cotton will soon make it heal. I intend to borrow money from them. Did you not hear a knock at the door? No, I heard a footstep. Yesterday she gave birth to a second boy. We shall arrive in five days. Why did she not sit with them? Did you not hear what I said? Can't you open your mouth? I cannot eat honey. A beehive is called "gágura" in Galla. None of the hives have any honey; they are empty. I think His Excellency cannot hear. Can't you hear from outside as far as the house? Can you wash clothes white? He cannot build a house by night. What kept you waiting? Were you able to find provisions? We could not find any. Can you see the hippopotamus? I cannot see him, he has sunk. I have no provisions and cannot die here. This medicine will not cure him, I think. How could you eat the meat? Let us sit under the tree. No, no, let us lie on the grass. Did you rub the sore place with your finger? He could not write last year, but this year he knows both how to write and read. Our provisions for the road have not yet been prepared. Buy a hoe for the garden. Without a hoe I cannot work.

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EXERCISE No. 16

Last year I was ill. This year I have not been able to go to Adis Ábaba. Did you not hear the breaking of the branch? She could not climb up to the top of the hill. We prepared to start towards evening. Are you hungry? Yes, I have not yet eaten dinner. Yesterday the milk did not smell nice late in the afternoon and I did not drink it. Why do you throw away the meat? It did not smell bad. If he was not drunk, why did he fall? When I saw it the water was not muddy. Are you not ashamed to do so? His face is swollen. My finger yesterday was not sore, but to-day it is swollen right up. Why do you get up and turn round like that? Go round to the other door. The work has not yet begun. Sugar is sweet. Let that wood smoke and be fragrant to the nose. What is your height? Cut a piece off this wood. Please give me a piece of soap. Your dinner smells nice. What is there on the fire? Throw what remains into the fire. What have you cooked for me to-day? Are you ashamed to talk English? Are you not ashamed to lie on the grass and rest? If the grass is clean, do not pitch the tent. Why would they not count the cash? We counted it yesterday. The horse was not hungry and would not eat barley. How did the bone get into the milk? Take it out at once. The stable was not dirty before, now it smells. What is it that smells nasty? A doctor does not like flies. Ivory is sold at a high price. If the wind blows, the branch shakes. Be careful, do not cry. I was not able yesterday to buy soap and sugar. Where did you give birth to this boy? I bore him the year before last at Adis Ábaba. How many boys have you borne so far? I remember his face, I think. I cannot remember having seen you before. Did you remember to light the fire or did you forget? If you have heartburn, don't eat too much. How was his house burnt? He has grown fat in the last three years. He delayed and derived no profit. How much profit do you make yearly at Gardula? Oh, Sir, save flies there is no profit! Did you make yourself this chair and table? You are clever. In Europe the price of flour is now high. This year I have planted many flowers in my garden. Dry my clothes near the fire, don't burn them. Thanks be to God, he did not cheat me The king had him brought in, but the guard stopped him. His heart is black, and I don't like his face. If you open wide your mouth, the flies will get in. If you teach the dog to lie down, you are clever. If you boiled the water for half an hour, you are foolish. Tell that idiot to let go the rope. My word! How did it break?

EXERCISE No. 17

The two chiefs killed five lions. The wife of the chief has one hundred cows. The four Abyssinians wounded three elephants. The first girl is ill. The sixth daughter of the chief died. I have only seen him three times. Why do you ask me twice to lend you money? Four times ten make how many? I do not understand quickly. Sew double, perhaps it will fray afterwards. Give me a quarter. The Government takes one in ten. Out of one hundred men ten died. What time it is I don't know. The sun is invisible. To-morrow at dawn we shall load the mules. I always get up at dawn. Their loads are very light; I do not think they are more than two farasilas. Divide this bread up into four pieces. One piece is enough for them. Divide it exactly into six pieces. Many Gallas are ignorant of the word for a myriad. Don't you know this word? What does the word "kítila" mean? No one knows. If you take three from fifteen, eleven remains. Why no, Sir, there is one missing. You do not know how to count. Without paper and pen counting is difficult for a man. Wake me to-morrow at 8.30 a.m. Knock at the door only once. Let those with knives slaughter the bull and share it. Call me an old man to divide up the meat. Have you a bit of Abu Gedi? Please divide it into two bits. To-day I took a bit of broken bone out of the wound. Give the birds a bit of bread. Throw that piece of meat to the dog. After sunset let no one go out. No one can be found to teach me Galla. My word! Millions of men have come. The cook had the stale bread thrown to the birds. Please have a mule bought for me like yours. How much money did the chief collect for the work? If you talk together, I can hear nothing. The king divided up the province of Walaga among the officers. Who came first? That man is a millionaire, they say.

EXERCISE No. 18

He died at 1 a.m. The Gorei market is on Tuesdays and Saturdays. The Adis Ábaba market is held every day except Sunday. This market is on Saturday and Tuesday. By Abyssinian reckoning this year is 1912. On Wednesday at

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2 a.m. the moon is full. The day before yesterday, at 1 p.m., the rain fell. How dark it is! There is no moon, and it is dark. The mules cannot go in the dark. In the rains it is better to plant trees. In the dry season there is no water in my well. I cannot read without a lamp. It is no use reading near the fire. Without permission from the governor we cannot sell our grain. The sun's rays are scorching, I shall sit in the shade a little. Cut me a thick tree, ten cubits long. That log is only seven cubits, and is short. I will give you a rope fifteen cubits long to measure the tree. Come to see me twice a week—Thursdays and Mondays. When it is noon, the sun is exactly over my head. The Gallas are ignorant of the calendar. When the moon comes out, I will come. When this moon appears, it will rain. It is only the big men who know the names of the months. A chief came on Friday to borrow a pen and paper. Can't you read or write? Why don't you learn? If you come on Sunday, I will show you with a pen. You will soon learn Galla in the rains. If it is so, I will await your arrival. If you are afraid to go out in the dark, take a light. I will pay you the money after a week. Go to the forest and bring me a piece of wood. Before entering the river he took off his clothes. Why does she change her clothes five times a day? Why is he crying out? If he has a complaint, let him come on Monday and not on Sunday. Your shadow keeps the sun off me; please move a bit that way. It would be better to cut this swelling slightly with a knife. I cannot breathe on the top of the mountain. When one runs at Adis Ababa, it is difficult to breathe. They quarrelled on Friday and made it up on Saturday. If any servant will not listen to orders, I shall dismiss him. Your tongue is white; you are ill. The day after to-morrow is Wednesday, and the next day is Thursday.

EXERCISE 19

I myself cannot go. I will send another man. Give me that —what do you call it? There is some one outside, go and see who it is. This thing is ten dollars, that is not for sale. I am thinking of going to my country next year. Put them separate, black here, white there. Take these goods away separately. If mud and stone exist, the building of a good house is possible. Without mud it is impossible. This leather and that leather are not the same. Go away, you, I have nothing to give you. I have never seen a man like this. No one comes to see me.

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How many languages do you talk? Tush, my brother, one language is enough for me. These two kinds are not the same: they are different. Don't you know that there is a difference? I am tired of always going by the same road. Go to market and buy me a bit of hide, preferably red. Why do you come yourself? Why don't you send a boy? The word for "so and so" is not often heard. Where did you hear the word "ábalu"? Did you hear it yourself or did some one tell you? Are you guarantor yourself or have you an agent? I want to do this, but have no time. Or I shall begin on Monday, if time can be found. If you all work, the work will be finished in a week. Let them all work, the work must be finished. Give each man one dollar and not more. I will not give more than a dollar. You gave me less than what you owe me. What did you say? Nay, my brother, I said nothing. Do not change the work, better do as yesterday. Is he deaf or does he stammer? He was born both. If the butter bought in the market smells, boil it seven times on the fire. If you eat too much butter, you will get fat. Consequently, if your butter is decreased, it is bad for your body. I will not buy the hide without seeing it. Go to the gate and call that man with the hide. There are mosquitoes that bite one day and night. You had better tie up your hand with a rag of cotton cloth. What a terrible thunderbolt! It has split a tree close by. How am I to carry three farasilas? Please give me your advice in this matter. I will give you some advice. I do not like to hear cursing among the servants. What is your age? You look an old man. A man on the road abused me without reason. If you curse each other, I shall dismiss you both. In front of us there is a bad hill, ascend slowly to the top. He refused to hear advice. I do not remember having heard such a tale in my life? What is your age, you?

EXERCISE No. 20

This measure is short. I have seen ten beautiful women on the road. I have six big cows. This load is heavy. I want three small black pots. He is carrying two thick white books The brother of the rich man came to my house. The Abyssinian officer gave a spear to the husband of the old woman. The black man killed a leopard with a spear. I have bought three large plates. Did you break a white pot? Go and bring me the big red book. Please make me three new chairs. The door of the house is not straight. You have four thick fingers. One "qabā"

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is four fingers. What does the word "ḑúnḑuma" mean? Two spans and four fingers' breadth. She has small arms. The lady gave to the Abyssinian a black horn. The fierce lion killed the white mule of the rich lady. The bad men killed the nice brother of the chief. The elephants broke the thick tree. The husband has given a new chair to his wife. Have the villains come? Yes, both of them. Do you know both or only one? I saw the poor women. Rich women do not go on foot. Good women give money to the poor. The people of Walaga are small. Beautiful women quickly find a husband. The third horse died. Wicked people soon die. I have three tall horses. My knives are blunt. Give water to the tired servants. Is His Excellency clever? By no means, he is stupid. He wants fierce dogs. The fierce dogs eat the sheep. This work is not play, don't stop thus. If the meat is cooked bring in dinner. Push that load to the left. An elephant does not know how to swim, they say. If the mead is fermented too much, it is bad for your head. Don't root up the trees, they will shoot up in a little while. Which is better for a sick man, mead or beer? Both are bad. If thin plates fall, they must break. This wood is warped, put a rock on the top of it and let it straighten out. Have you collected enough leaves for a bed? Go to the gate and tell him there is no answer. I used to know how to swim long ago, now I have forgotten.

EXERCISE No. 21

This third one is better than them all. These three pieces of wood are not a match. One is shorter than the other two. This man is good, but that man is better. Gardula is a long way, but Moyale is further. I want a first-class mule, buy one for me. These three horses are good ones, but those three are better. I have bought a very excellent rifle. My house is the most beautiful of all the houses I have seen. My house surpasses in beauty all the houses I have seen. My horse is redder than yours. My mule is whiter than that one. My work is better than yours. The slaves are much cleverer than their master. The Walaga Galla is pure, but that of the Borán is purer. Which piece of wood is the stronger? The district chiefs are weaker than the robbers. This river is very rapid. This spot is cleaner than that. This horse is cleaner than that. Wicked men are worse than beasts. The palm tree is prettier than a thorn tree. He has drunk a most bitter medicine. This house is dirtier than that, but that far house is the dirtiest of them all. Go by the

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widest road. Gedami is older than Adis Ábaba. Mágdala is more ancient than Gorei. Why do you ask me to increase the money? Please pour me out a little more water. It would be better to water the trees again soon. I have increased the number of my guards. He decreased the number of his servants. He cannot increase the number of his horses. Don't take too much beer! You are older than I. He does not seem to me to be old. An old man likes warmth more than a young man. Which of you is the elder? For a zariba thorns are better than palm trees. Which of the guards asked for my old clothes? When I was young, I used to steal the fruit from the trees of the old chief. How do you clean a jar without pouring water into it? The thorn pricked my finger. My finger is bigger than yours.

EXERCISE No. 22

Yesterday I gave two dollars and went on. Wait till 2 p.m. and buy firewood. Give her nine dollars and shut the gate. Go to the river and wash your clothes. Do you go to the market and buy clothes. They took the loads a little way and ran away. She slept till dawn and then went out. Having shared the meat they entered their houses to eat it. I have given instructions for the trees to be cut down and the ground to be ploughed. Let us sit here and talk. The baboons having eaten the maize escaped. The mule fell and broke her leg. Her husband having died, his wife is weeping. He received one hundred dollars and only gave me ten dollars. Having torn his clothes, he is sewing them. Take care, don't tear your clothes. Every one on seeing it laughs. Show me where there is water and send me the owner of the house. I took a stone and wounded the boy. What did you say that he went away? Sleep here and I will see you early to-morrow. Let us sit here and count the cash. After this talk where did you go to? After we had talked like that what did you do? Having wept for her husband two months she went last month to Adis Ábaba. Sit in the sun and dry your clothes. Collect the money and hide it in the box. The boys learnt well and worked hard. Wash the sore and come to my house. Having hidden his clothes he wept and ran away naked. Having cut the rope they lowered the bucket into the well. When he saw a stranger, he called him and put him up. After counting the Galla tribes it seems that there are more than one hundred. Go very slowly and look out for thorns. Having begged a loan of me, he forgot. Having cleansed his sore, I tied up his arm with cotton.

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Frightened at the shadow cast by the light, the mule upset the bucket and ran away. After working hard five years, what profit have you? Having found twenty dollars I shall buy a bull. After what they said yesterday, I am afraid to-day. The porters after having taken up the loads on their shoulders threw them afterwards on the ground. As he disobeyed Government orders the king exiled him to another country. He became enraged and knocked the table over with his hand. Can you throw a ball like this? No, I have never learnt to throw with the left. Show the pass to the people at the Customs-house and come back. He increased his capital by slaughtering animals and selling meat. When a stranger comes to this country, the inhabitants do not let him pass. Don't upset the beer, it is as precious as gold. My shoulder hurts me, I cannot throw a ball. Before sowing cotton, steep the seed in hot water.

Exercise No. 23

Talk softly so that he may not hear. I do not think that the milk has boiled. While smoking he was ill. While working do not smoke. While eating he bit his tongue. If the boy puts out his tongue, hit him. He is a boy and is not ashamed. Till you pay the tribute, I shall imprison you. Tell the servant to come quick. I do not think it will rain to-day. Tell your sister to wait for me. Tell him not to buy the cow. Call a porter for me to take my kit. I hear you are building a new house. I have heard that you built a house. I am not surprised that he does not like you. Hit this boy so that he may not do so again. Don't talk, lest they hear. Hide the book that they may not see it. Open the door so that they may see. Why are you listening? Tell them not to listen. I am returning in order that I may not come with them. Look out that the knife does not cut your hand. Take care not to hit any one. I know that he is coming to-morrow. I have lost my book and don't know how to find it. The lady informed the men that the robbers had killed her husband. Tell my servant to light a fire. I will show you how plates are cleaned. Let him know that I want to see him to-morrow. This thing proves that he stole the hen. Have you this thing to show me? Put thick grass under the mule saddles so that the boxes may not gall the mules' backs. Quick, do as best you can. This coffee is scalding. Let the coffee wait a little so that it may not burn. This horse's coat is very hot. What is the matter with you? My skin is sore. While stealing the goods, some one saw him. While your skin is hot, don't sit in the shade. Let her wait till she informs us where she hid the money. Put the hide in the sun till it dries. Don't enter the house till you wash your clothes. Till you wash your fingers, don't touch the things. Watch him till he finishes the work, don't leave him. Lie on the bed till the swelling goes down. Don't water the horses before they graze. Before you milk the cow, wash your hands and dry them on this cloth. Hang up the saddle so that the white ants may not eat it. When one milks, the cow will not stand still, if the calf is absent. Last night I had a light and read a book till it went out. Having shot a man, he was hanged in the market-place at noon. Before starting for market, the women grease their heads and thus increase their beauty. If his arm is swollen, I will put some ointment on it. Before painting the house, put everything outside.

EXERCISE NO 24

The thunderbolt injured the goat. Who is the man standing there? I want a man who can throw a spear. And when you go, take this book. Even if you gave me five dollars, I will not sell to you. Even if he comes, you are not to go. The thieves stole the five boxes that were in my house. When you arrive at camp, always clean the rifle. When he dies, tell me. In future, I shall punish severely those who disobey orders. If you were to eat potatoes for two months, they will not come to an end. If the Europeans do not cross the river now, they will not be able to do so afterwards, the rain is swelling it. If he does not like you, I shall be angry. If they will not go up, the chief will be angry. If he himself will not come, bring him by force. If he saw me, I did not see him. When the knife cut his finger, the boy wept. When he brings the book, I can read aloud. While you return, take care. When you arrive, question him. When we return, we will all return together. When he calls, if I hear him, I will go myself to him. When he questions me, do you answer for me. Look for the robbers; when you have found them, bring them. Even if he has started, I shall pass him. If the house is destroyed, build another. When he was drowned, the Galla saw him, but ran away. Do not go without giving me my money. The owner of the horse went out without feeding the horse. They went to bed without washing their bodies. Take care not to strike the guide. Before leaving the tent, he shut the box. He is a big man, and therefore grew tired of doing

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nothing. Have a drink before starting. When you clean up the dust in the house, sweep with a feather brush. If the hippopotamus had wings, it would be a fearsome object. The camel has a long neck like a snake. If you want to catch a bird, pour some salt on its tail. When the cat catches a mouse, it does not kill it at once. It would be better if this man's hair were cut. If there is much dust, sprinkle water. Do not run away when a thunderbolt falls. I am ill, and so I am delaying. If the pieces of wood are broken, join them together with rope. The tumns having fallen in the road, I saw him picking them up. The Fitaurari, with 500 men, escorted the Consul as far as Meiga. If you shorten one piece of wood, the two pieces will be equal. If you let go the rope, the house will collapse. When you see the mule rolling in the dust, don't touch him, let him roll. Yesterday it required ten men to roll over this big rock. Turn your head and show me where is the injury to your neck. When you turn over this piece of wood, it will be seen how the white ants have eaten it. There is no danger on the road for the Consul, and he does not need an escort. When I went near, the cat let go of the mouse. If you twist up the hair from the tail of a stallion, you can make a fishing-line. If you are afraid to touch the snake, take hold of it with two sticks, and throw it away.

EXERCISE No. 25

He rolled in the dust and dirtied his clothes. The camel is always sad and ungrateful, and laughs not. When the camel goes up a hill, it abuses God; when it descends, it abuses its parents. The feathers of fowls are no use for a bed unless they are boiled, they are full of fleas. Hens' feathers are useful for cleaning my pipe. The box fell from the camel and rolled in the sand. He fell from the camel and wept, saying, "My mouth is full of sand, and my hair is full of earth." If you don't know how to knot a rope, let it be: better take a new rope. I tired of advising him not to go there, but he would not listen. It is better to cut the grass before it rains. My clothes are old and worn thin. If paper is thin, it tears. Firewood near Gorei grows scarcer daily. If we talk till dawn, we shall not finish the subject. He said, "I will make you a new house," but deceived me, and has not returned. Put the bad meat aside by itself. The year before last, I was very ill, so that I could not come. This year there is absolutely no grass, and so the mules

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are thin. If you go to bed early, you will get up early. In the day the moon is invisible: therefore we cannot reckon the date. If you go quietly, towards evening, you will see the game drinking. Even if you have fifty dollars now, next year you will be penniless. Till I see him the day after to-morrow, what can I do now? My mouth is sealed. I do not think he was drunk the day before yesterday: I think the sun affected him without our noticing it. I feel a little ill, and therefore wish to sit in the shade. If you can see a stick, hit the donkey once or twice. Boil me some coffee until the cook has cooked dinner. Put the sugar in quietly, don't throw it in like a stone. We can't see to work now, wait till it gets light. Let it get a little lighter. He escaped by force from the soldiers. These boxes were made separately. He himself acted cleverly. He flogged him without any reason. If you do this skilfully, I will give you a present. Long ago there used to be some one living in this house. She contradicted herself in front of the king. Why did you talk confusedly? Take care they don't come back soon.

EXERCISE No. 26

He drank poison, and nearly died. He is extraordinarily clever, and so every one asks him for advice. The pig has a short tail, and so it is difficult to catch hold of it. Why, you are lame! get on the mule! If the saw does not go straight, you will spoil the wood. When you cut clothes, cut them slowly with scissors, don't hurry. If there is perspiration on your forehead, wash it in warm water. You have upset the milk. If you like to follow him, start now. Perhaps you will catch him before he arrives at the camping-place. The whole world hated him. What is it made him hate you so? If you swear that you did not steal the money, I will let you go. In a week this hut will be plastered with mud, therefore prepare the mud to-day and mix it up well with ṭeif straw. This time choose as you please, but a second time don't make such a request. Go to the market and choose a mule that has not been fired. Fix the wood over there where I told you. In future don't put too much salt in the food, use only a little for flavouring. Wherever he goes he makes friends. I have no nails in my boots, and so am afraid of slipping. When you climb up, don't slip. When she slipped, every one laughed at her. He wounded the pig in the foot, and followed it in the bush till he killed it. Begin at the very start, and tell me the whole story from beginning to end. He is crooked, and not straight. He is only a slave, and nothing else, don't listen to what he says. If he has work, he will not come to-day, I think. Till I call him, let him stop outside. Don't get too far in front of the caravan. Tell them to go straight on, and not to turn to the left. While getting into the hole, he fell somehow, and broke his leg. Till it stops raining, we had better wait under the palm. Look among the boxes, in case there is a rope. You forgot to feed the fowls, and that is why they are clucking. I will not have dinner before feeding the horse. Before entering a swift river, see how deep it is. While walking in the dark, the thorn pricked his foot. Before buying an old horse, look at his teeth. Every one has thirty-two teeth, so Master says. When a man reaches ninety, he is called an old man. At night, put the guards in different places, so that the robbers may not get near (the house). If the rope is single, it will be weak and soon break. Before your clothes become old, buy new. We had better eat the chickens before they get old. This mule is not old : it is in its prime. I am not surprised that the chief was ignorant of this news. If you hear a little news about it, let me know at once. He asked me for a loan till his money came from Adis Ábaba. Watch the gate till you find the fowls. When a man sees the king, he makes obeisance. When a Galla makes a salutation, he bows. The leopard seized the baboon while drinking. In any case, he never washes his clothes, and is dirty. Let him hide till the soldiers pass. While the king passed, the inhabitants hid.

Exercise No. 27

He is always begging money among the people. I had collected forty dollars in five days. When I saw them, they were washing clothes. When you hid in the bush, the soldiers did not see you. He is going to increase the number of his cows. When he came on Monday, she was just going to make bread. When I left them, they were cleaning the rifles. Take care, the water is just going to boil. How did you hear? When Master was talking, you were listening. When he stole the mule, it had been tied up a month. When the men arrived, the wife was crying. Have you watered the cattle? Pour in water till the jar is full. If you had told me at once, I would not be angry. It is time to start. It is time for me to dine. Before you told me, she had sewn the shirt. If I knew, I would not ask. When they heard this news, they were building a

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house. They will ask him to lend them three dollars till Saturday. If you had asked him, he would have sent you a horse on loan. When you knocked at the door, I was counting the rest of the money. When the king passed, they were ploughing. When you entered the garden, I was digging a hole. Take down the tent so that the rain may not get in. Before eating it would be better to taste the food. Before I gave it medicine, the horse was dead. Last year the wind blew that way: but this year it blows this way. If you had not given the chief money three years ago, he would have been dismissed. If you had talked quietly, I would have given you a present. If I had entered the school before, I would have learnt Amharic properly. He ought to have cooked the fish in water and not in butter. If you had not laughed, he would have believed it. To-morrow being a festival, the servants are going to kill a bull. I am always having my house thatched with grass. While I was sharpening the knife, he gave me all the news. While you were digging in the garden, he reminded me about the debt. How much flour was bought yesterday? Do you remember or forget? It takes a big bull to satisfy twenty men. Satisfy the dogs with bread, and feed the slaves. While I am pouring out water, feed the chickens. When the stone hit him, he was bending and pouring out water. When I appeared, why did you jump? The horse saw a big rock and shied. What made the mules shy? Some wild animal came out of the forest and startled them. He was reading a paper on horseback and the horse shied. While she is lighting the fire, cover up the food that the flies may not get in. The cook is just going to kill a sheep: tell him to sharpen the knife first.

Exercise No. 28

Where is she staying now? Previously she was living with her father, but now she is living at her brother's house. Why are you sitting under the tree? Don't add more water, let it be now. Buy me a new horse, but don't let it be a white one as before. How are you this year? What can we do, Sir, we sit and take what God gives us. If you do not write to them, they will not write to you. If you do not hit the mule, she will not go. Buck up, my men, don't be lazy! The sun will soon be setting. If the sheep which he buys is a big one, I will give you some meat. If the river is broad, it needs a bridge to cross it. If there is no ford, what are we to do? Crossing is

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impossible. If you do not open your mouth, the flies will not enter then. We shall not go quickly but slowly. They do not worship God but money. He has not arrived, but is coming to-day. He will not forgive me, even if I beg for pardon. The men who were in the town were frightened; we who were outside ran away. Why are your people beating their hands? Why are the slaves quarrelling? Silence! I am reading aloud! Go to the town and call me five men to build my house. Look now, the sun is setting. Send him to the river. Let him take care that a crocodile does not eat him. If he were rich, he would give us plenty of money. If you had been here, I should have seen you. If you had drunk the poison, you would have died. When I got there, they were going to start. Two years ago they said they would bring it, but they have sent so far no answer. If he had been ill, it would not be advisable to call him. If there is no barley, what is the horse to eat? When I came, he was absent. If there had been no medicine two years ago, what would we have done? If there had been no medicine yesterday, what would he have done? If he had not been here, he would have died. If I were not here, what would you do? It would have been better if you had not been chief. Don't worry me now, wait till the day after to-morrow. Who hung up my clothes on the rope? If there is no other place, hang up the saddle there. It seems to me that he has fever, or his hand would not shake like that. If it were drink it would not make it shake. When you have hobbled the animals, let them graze. When you hobble the animals, don't shorten the rope or pull it tight. He is a bad young man and does not respect the orders of elders. The king put on the crown, and those present were filled with awe. The father was enraged and awed his son. If you are like this, you will disgrace your father's name. He disobeyed Government orders and they degraded him. Without respect there is no love. If there were no Government, the brigands would have ravaged the country. He collected a lot of soldiers, and plundered the land of the Negroids. Collect all the people in the market, and let them dance. If they sing till midnight, it is enough; after midnight let them go home. Shake the tree and see if it has produced any fruit. To-morrow evening guests are coming to a dance, arrange all the furniture early. If there are guests, there is sure to be dancing. Take care before speaking. Once a word has slipped out, it cannot return.

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EXERCISE No. 29

If any one wants to go next year, he can. If any one had wanted to go last year, he could have gone. If he had sold the horse the day before yesterday, he would have made a mistake. When the boy goes out, he always falls. If you had worked really hard, the tree would have fallen. If I had seen you, I would have given you money. If I had heard him, I would have been frightened. When the knife descended, I was cutting. If you had told the chief, he would have killed them. If you kill the cow, don't kill the calf. If the bone is not broken, the arm will heal. If he will not come himself, send him by force. When the tree is falling, look out. If you had seen it, you would have wondered. If he will give me nothing, I shall have nothing. If you had not come, he would not have seen us. The Europeans would not have liked our chiefs. The lazy men would not have liked a guard. Wise people would have slept at that moment. Abyssinians would not have run away before the lion. If they had taken care, the canoe would not have broken. Whatever happens, those trees will not bear fruit. If you had shown him honour, he would not have issued orders to you. I would not have told you that. Don't tell a single person. If their canoes had returned, we would have escaped down-stream. If you had looked, you would have seen him. If he had been kind, his wife would have returned. If she had seen the python, she would have screamed and run away. If a snake were to bite you, would you burn that spot with fire? If there were no bamboos, we should find guinea-fowl. If you search, cabbage can be found everywhere. If you put the cabbage two hours in salt and water, it would improve it. If your arm hurts you, rub it with oil. If you see guinea-fowl, run quickly and tell me. If I had had plenty of cartridges, I would have killed a lot of game. If the bamboos were not so far away, I would buy a great many. If the mother had left her son, the boy would have fallen into the fire. If the rifle was not loaded, well, of course, you could not kill the animal! If the carpet was dirty, you should have cleaned it. If you had anointed the sore with oil, it would not be swollen like that. If you cannot repair the tent, it doesn't matter, leave it. Tell him not to be lazy. How did his hair turn grey all of a sudden? If he became your guarantor, let him pay the debt. If he did not become surety, why do you call him? If you go away more than three weeks, you will forget

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your work. Till they stopped talking, I could not hear a word. He made a hole in her head with a stick. If you strike while the iron is red, the work is easy. A man who does not drink beer saves his money. The carpet is full of dust, if you shake it, you will see. Make a hole in the wood and put a peg in to hang a hat on. There is a saying in Europe, "Love God and honour the King": but it would be suitable for any country. It would be better if the grass were stacked up before it rains. If you have been hammering iron, wash your hands before you eat. A man says that the flesh of the python is good to eat, but it is not sold in the market. If a boy yell, saying "I want the moon," what will his mother do? He honoured God and clothed the poor.

Exercise No. 30

In any case the river will not be in flood this year. When a man is singing, don't throw stones at him. Before roasting the meat, make up a good fire. In any case, for fetching water I shall require two men. If the road is hilly, I shall not ride. If you want to learn riding, it requires two months. The thief said "no one will hear me," and did not walk quietly. When do you think of going to Adis Ábaba? When do you intend to pay my money? When I began this work, I never thought of such a thing. The river has now risen, and I hear that it is up to a man's breast. I am fond of flowers, but don't have too many in the garden. I myself don't like a sash. And what about you? Then how many of your sheep did the leopard eat? Either go or stay, only don't talk. Either look for a guarantor, or call your father. I found a dead mouse on the grass. What killed it? Was it a snake? So far from having a tumn, he hasn't even a needle. The slaves of the Europeans were servants and received pay. There was something there, but now there is nothing. Come, let us eat and drink. He both started before me and arrived there before me. He passed by me and then returned. I have a knife while you have a spear and shield. Why need we be afraid? I did not see him even if he passed in front of me. Then to-morrow I shall cut down their trees. I cannot find him to day, in fact, I have been looking for him for many days past. As his father gave him a horse, the lad is delighted. So we have come to speak to the king! My father is very ill and cannot eat. There is no dinner, as the cook is drunk. Yes, he is

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drunk. He would steal the clothes off a dead man. And I was surprised at what he said. What you know I too know. There are neither leopards nor jackals in this country. Either cut this flower or dig it up. He has not a single friend—neither father nor mother nor brother nor cousin. Whatever happens, beware of a cough in the rainy season. If the chickens do not get under the grass, the hawk will carry them off. And now it is very cold at dawn and I am afraid to sleep in a tent. When you cut the grain, take care that the pigs don't eat it Either the boys must watch it at night or you must light a fire. Among those people there is not a single decent man.

STORIES, ETC.

I

"Qoriča," jenán harei qalanei. "Intolu," jenán bāfnei ganei. "Ama tolei," jenán ḍaqnei ḍabnei.[1]

Saying, "It is medicine," we slew a donkey. Saying, "It is useless," we removed it and cast it away. Saying, "It will now profit us," we went and could not find it.

II.

Wongo toko karara ç̌īfteiti, namni íjisa jāmei namni toko ija faiya árkisei adeimei turei. Wongo ārgei "karara binensa toko asi jira" jenán, "dūtei jirti-mó faiyāḍa?" jeḍei. "Duteiti" jeḍei. Eiga ini jāman bilā luqifatei[2] "itin sagada rárošei nā-bāsi" jenāni wongon ķāteiti, "Namni Wāqaiyo qataei Wāqā inbeika natifakāta turei. Yā qámalei, ilmo nama inámanín Wāqā-keí maléi" jeḍei báqatei.

A jackal was lying in the road and a man with sound sight came along, leading a blind man. Seeing the jackal he said, "There is some animal here in the road." And the blind man said, "Is it dead or is it alive?" And he said, "It is dead." Then the blind man whipped out a knife, saying, "Take off his skin that I may worship on it." Thereupon the jackal arose and ran away saying, "O monkey, I used to think that Man whom God punished respected God. Trust not the sons of men, but only thy God."

III

Dargagesi tokóf jārsi toko nā-dūka búani gara mandarati. Yōmu mánakei geiñei garu,[3]

A youth and an old man descended behind me into the town. But when we arrived at jārsiči ebo fúḍatei. Anis jarsičán jeḍei, "Yaro kamiti geisei esa ebósana ārgatei?" Jarsičís nan-deibifni.

Kana ači dargageisičán jeḍei, "Namni jārsi kun esa ebókana árgatei?"[4] Dargagesiči nādeíbisei oftulūmaḍán[5] (bālagūmaḍán) jeḍeis "Jarsíčuma gāfaḍu nā-inḍipisinís."[6]

Kana ači dargageisičán jeḍei, "Ani jarsiča rāwaḍei gāfaḍeira, ini garu nandeíbisu." Amás dargageisiči qajeilūmaḍán[7] nádeíbisei jeḍeis· "Haletu[8] ini sinḍageiñi. Gudaḍán dubaḍu." Ákanumás márisa fuḍaḍei namiča jārsa sanatis dubaḍei ságalei gudasātín.

Jārsičís érgasi jeḍei, "Ani dūdāḍa Yaro durati yōmu ati dubatei ani hindageiñi, ama garu sinḍagáa. Ádarā nāmāri." Anís isán jeḍei, "Ádarā nā-māri silásimó,[9] ani sinbeikni aka ati dūda tātei." Anís īsa gāfaḍei gāfiḍūma sanán lamu gúdisei otun dubaḍei.

Inís deíbisei, "Ani īsa bīteira." Anís "yōm?" jeḍei īsa gāfaḍei. Ergasi muçán oftulán sun jeḍei, "Yōki ini īsa ẖateira yōkis tulotara funánatei."[10] Jārsičís egā muçiçán jeḍei "Māl jetei?"

Muçís deíbisei, "Ati ḍageiseirta kan sinjéḍamei. Mālif jalqabati hindeibifnei? Kunis inargisīsa yōki aka ati ārgatei

your house, the old man produced a spear. Then I said to the old man, "What time did you arrive? Where did you find that spear?" And the old man did not answer me.

I then said to the youth, "Where did this old man get this spear?" And the youth answered me rudely, saying, "Ask the old man himself, and do not bother me."

I then said to the youth, "I have already asked the old man, but he will not answer me." Now the youth replied to me politely, saying, "Perhaps he did not hear you. Speak loud." Thereupon I took his advice and spoke to that old man in a loud voice.

And then the old man said, "I am deaf. The first time you spoke I did not hear you, but now I hear you. Please pardon me." And I said to him, "Please pardon me also, because I did not know you were deaf." And I asked him the same question again, raising my voice as I spoke.

And he answered, "I bought it." And I asked him "When?" The rude boy then said, "Either he stole it or picked it up on the mountains." And the old man said to the boy, "What did you say?"

And the boy replied, "You have heard what was said to you. Why did you not answer from the beginning? This, too, yōkis ḫatei maleí ebiča inbini."[11]

Ani muç̌iç̌án jeḑei, "Ini nama jārsa haletu iranfateiti, akuma wari jārsi gūya húnduma góḑani iranfatan." Muç̌iç̌ís deíbisei "Ini hiniranfani. Nui wari mándará‿kana gāri gonei īsa beikna. Jarsiči kun ḫatūḑa, inó ejolumasāti[12] jalqabei akánuma turei. Ini nama dueirali budeina ínḫata."

Anís muç̌iç̌a gāfaḑei, "Māl ḫatei? H̱atūḑa ječūnis salpāḑa garu māl ḫatei? Milíkita nā-kéni," Muç̌iç̌ís deíbisei "Ini wān danu ḫateira. Jārsi kun keisumāḑa, ini mándarasāti šūmisātin ariatameira. Egā eirga mándarakeiña kesa taei. Nu īsa hinjalanu garu nu īsa hinariani, inó qalūda. Sabnis[13] īsa insodātu, inyādu-ó ini aka isán qālomasu."[14]

Anís dinqifaḑei wān ini jeḑeíf. Anís isán jeḑei, "Ani hinámanu namiči jārsi kun qālu aka taei. Húndinu lugna, gádidu sodātús." Inís deíbisei, "Ani īsa insodāḑu, mālif ano Kristāna, qāliči narati humna inqabu."

Jārsičānis jeḑei, "Nu ḑageiseirta?" Inís deíbisei, "Ani nama dūdāḑa, garu īsa inamanín yōmu ini isiniti[15] hīmu ani mándarakōti šūmikōtin akan ariatamei. Anó inariatamni deibieísimó nánḑaqa.

shows either that you found or stole the spear and did not buy it."

I said to the boy, "He is an old man, perhaps he has forgotten as old people often do forget." And the boy replied, "He has not forgotten. We, the people of the town, know him well. This old man is a thief and has been so from his childhood. He would steal bread even from a dead man."

And I asked the boy, "What did he steal? It is easy to say he is a thief, but what did he steal? Give me a proof." And the boy answered, "He has stolen many things. This old man is a stranger. He was driven from his town by his chief. Since then he has lived in our town. We do not like him, but have not driven him away as he is a wizard. The people fear him and think he will bewitch them."

And I wondered at what he said, and said to him, "I do not believe that this old man is a wizard. You are all cowards and fear shadows." And he replied, "I do not fear him, why, I am a Christian, and a wizard has no power over me."

And I said to the old man, "Have you heard us?" And he replied, "I am a deaf man, but do not believe him when he tells you that I was driven away from my town by my chief. I was not driven away,

Otun[16] ariatamei jirāḍei namni mándara kana nansī́manu,[17] mándará‿kana kesás turuḍā́f nanjalátanu."	and I shall go back. If I had been driven away, the people of the town would not have received me and they would not have liked me to stay in this town."
Anís jārsičā́n jeḍei, "Ati yōki nama dūda mīti yōkismó ati qālū́ḍa, at-ó wānan ani jeḍei dageiseirta."	And I said to the old man, "Either you are not a deaf man or else you are a wizard, for you have heard what I said."
Natinfakāta namiči jārsa ḫatu aka taei ebós ḫateira, akánumamó ini namōta bira sosobeira.	It seems to me that the old man was a thief and had stolen the spear, also that he had cheated other people.

IV

Šūmiči namótasa wāmei isānín jeḍeis, "Jārsi kun bodāḍa,[18] qabā́ ḫīḍā́." Isānis ḫī́ḍani. Jari īsa eíganús mačā́ani ráfani, anís ḫī́ḍasā hīkei inís báqatei.	The chief called his men and said to them, "This old man is a devil, seize and bind him." And they bound him. And the people who guarded him became drunk and slept, and I loosed his bonds and he escaped.
Jaris damáqani jéḍanis, "Bodiči baeira." Īsa barbādanís, natís ḍū́fani nati jéḍani, "Yādata[19] namiča nu ḫinei?" Anís isānín jeḍei, "Nama kam?" Nanjéḍanís. "Bodiča sana. Baqateira, šūminkeiña nu rúkuta."	And the men started up and said, "The devil has escaped." And they searched for him and came and said to me, "Do you remember the man we bound?" And I said them, "Which man?" And they said to me, "That devil. He has run away; our chief will beat us."
Ani isānín jeḍei, "Ani mándarasā isinā́n agarsīsa, nā hordṓfā́ inārgatús." Anís dura adeimei isān hundinús nā-hordṓfani. Nū sī wojin wol ā́rginei, atís nun[20] jetei, "Deibiā́, jarsiči isín gowomsei."	I said to them, "I will show you his town. Follow me and you will find him." And I went before and they all followed me. We met you and you said to us, "Go back, the old man has cheated you."

NOTES

I.—[1] Ḍab- means "to be lost," but seems to be transitive here. Qāl- means "to cut an animal's throat, slaughter,

sacrifice," hence the word qālu, "a wizard" who opens up animals and examines their fat for omens. So he is really a haruspex without being an auspex. Gan- is from gat-, "to throw away." Dārbáḍ- is "to throw," *e.g.* a ball or spear.

II.—[2] Luqifáḍ- is the IX. Form of luqā́-. See verbs.

III.—[3] Garu, "but," may occupy any position in the sentence. [4] Note the difference in accent in ārgatei and ā́rgatei. [5] There is a verb tul-, "to heap up," and of-tulūma may thus mean "self-conceit." ባለጌ :: means "rude, rough, boorish." [6] A IV. Form of ḍib- or ḍip-. Jārsičuma is a curious form; ófuma means "self" as well as ofi, and jārsičuma may be a contraction. [7] Qajeil- = "to be straight." Hence lit. "with straightness." [8] Haletu is written ሀሌቱ :: [9] Silā́simo = silā + s + mó, the silā showing that there is a conditional clause to be understood = "in that case." [10] The common form is the I. Form, funā́n—"collect, pick up." This is from the III. Form funānáḍ-. [11] The maleí, "except, without," follows the word or phrase qualified, and here seems to qualify the yōki . . . yōkis. It is a confusion of constructions. [12] An abstract noun from ejolei, "children, people." [13] Saba, "people," is not used in the west. [14] A passive causative formation, "that he will cause them to be bewitched." [15] Polite plurals have not been specially translated in this book, as being too obvious. [16] A good example of how the nan- or an- of the 1st person is thrown back. Cf. akan two lines above. [17] Sím- means "to meet, receive a guest," etc.

IV.—[18] A "boda" is quite different to a "qālu." The boda is supposed to assume the shape of a hyæna at night and wander round digging up corpses of people and animals. In the day he casts an evil eye and can kill his victim. In the west there resides a rich native who is said to have made his money by trapping "bodas" at night and making their relatives pay a ransom for them. One of the authors has actually heard a "boda" being tortured with a red-hot iron to exorcise his devil. [19] III. Form of yād-, "calculate." [20] Good example of this -n = "to."

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THE VERBS.

Owing to their importance in conversation the verbs have been listed apart. The structure of the verbs was explained in §§ 60–62, and it will have been understood that the division into twelve forms is quite arbitrary, and has only been adopted for the sake of simplicity. No one verb shows all the twelve forms and it is only by practice, as in Amharic and Arabic, that the particular forms in use can be known. In the Galla-English list there are just over four hundred verbs—if one counts as a single verb all the varied forms. Only the more common verbs are given, so as to avoid unduly swelling their number and making the book unwieldy. A complete list may be the subject of a future separate work and is more suitable for a dictionary than for a practical handbook.

The verb is usually given under the first numerical form in which it appears used, *e.g.* abdáḍ-, "to hope," is found under Forms III. and IV. and is listed in the alphabetical order of its III. Form.

In order to concentrate attention on the study of the Galla-English, the English-Galla verbs are set forth abruptly without explanation of a detailed nature, and a glance will show that constant reference must be made to the Galla-English, lest the ambiguity of the English should lead to some mistake in the choice of the wrong Galla verb. It is only in a large dictionary that full justice can be done to the many shades of meaning that one verb may assume and the causatives have been simply translated by "cause to be," however awkward this be in English.

It is hoped that the Amharic will be an aid. It is not essential to the scope of this book, but there may be some readers to whom it may be useful to have the Amharic verb side by side with the Galla. Not only is the Galla verb frequently identical with the Amharic—so as to raise the interesting question as to which language was the first to have the verb—but the Amharic elucidates at once a meaning that is hard to translate into English. The references to Somali are introduced to show the connexion between these close neighbours, and the resemblance is illuminating in a verb such as **rarā́-** (for **ira rā-**, "to hang up"), where the Galla has the general sense of hanging up while the Somali has the specialised meaning of hiding stolen property up in trees.

The following notes are an extension of the information given in §§ 60–62.

Form I.—This needs no comment. Original verbs in -d- (*e.g.* jed̥-, "say," bād̥-, "carry") should be carefully distinguished from the Form III. in -ád̥-, -éd̥- or -ód̥-.

Form II.—These reduplicated forms may have an intensive meaning, *e.g.*—

from	ç̌ab-	break	ç̌aç̌ab-	break into bits (intr.)
	kulā́-	be clean	kulkulā́-	be very clean
	sob-	lie	sosob-	lie as a habit, flatter
	daf-	be quick	dadaf-	be very quick.

These reduplicated verbs have their own IV. Form, *e.g.* ç̌aç̌ábs-, "break into bits" (tr.), and a VI. Form, dadafsís-, "cause to be very quick." These are given under, *e.g.* the IV. and VI. Forms.

Form III.—This class gives usually the meaning of doing something in person or by oneself, *e.g.* ç̌ūfád̥-, "to shut in person." It is rarely reflexive, as hādád̥-, "to shave oneself," dīqád̥-, "to bathe oneself, take a bath."

The ending is nearly always in -ád̥-, but one meets with -éd̥-, *e.g.* hojéd̥-, "to work," and -ód̥-, as d̥eibód̥-, "to be thirsty," boqód̥-, "to rest," abjód̥-, "to dream," and d̥āmód̥-, "to be cold."

Many of the intransitive verbs of this class would not be found in the First person, singular, present ind., imperative, etc., but the root in -ád̥- has been employed to class them for the sake of uniformity. Thus one would be unlikely to say "ani nand̥ipád̥a," "I am narrow," but the root is given as dipád̥-, since it is not of the I. Form.

Passive meanings are very rare in the III. Form, *e.g.* d̥alád̥-, "to be born."

This III. Form has its own causatives, *e.g.*—

hojéd̥-	work	hoječis-	cause to work
d̥eibód̥-	be thirsty	d̥eibočis-	make thirsty
hīmád̥-	speak to	hīmačis-	cause to be told
dubád̥-	talk	dubačis-	cause to speak

but they are classed under IV. Form to avoid a multiplication of forms, just as ječis-, "cause to say," is classed as a IV. Form of the I. Form jeḍ-, "say."

Form IV.—This is the simple causative in -s-. The difference of accent may be the reason of the difference between verbs such as deibis-, "to cause to go back," and bobeís-, "to cause to be kindled," where we find ati deibifta, "thou dost return," as against ati bobeísita, "thou dost kindle."

An interesting effect of the -s- is seen in such IV. Forms as—

ibs-, "to light," from the root īf-, "to be bright, shine,"
qubs-, "to satiate," from the root qūf-, "to be satisfied,"

which may be compared with such alternative words as mangisti and mangifti for "government."

The verbs in -ā́- of the III. Conjugation make their IV. Form causative in -eís-, *e.g.* ṭurā́-, "to be dirty," makes ṭureís-, "to dirty, soil," and not turā́s-.

Forms, then, such as ṭeneís-, "to make small," adeís-, "to make white," would seem to show that an original I. Form, ṭenā́-, adā́- "to be small, white," once existed but was superseded by a III. Form, like ṭenáḍ-.

Some such explanation is needed to account for the difference in accent between paroxytone roots such as balis-, "widen," and gudis-, "make big," as compared with oxytone roots such as ṭeneís-, "make small," and "jabeís-, "make strong."

There seems no difference in meaning between the IV. and VI. causatives in verbs such as gat-, "throw away," goḍ-, "do," which prefer the VI. Form, gač̣isī́s-, "c. to be thrown away," and gočisī́s-, "c. to be made," to a IV. Form gačis- or gočis-.

Verbs in final t, ṭ, d, ḍ, change this to č in the formation of the causative, *e.g.* lačis-, "c. to be fed," and fičis-, "c. to be brought," from roots laḍ- and fīd-.

The usual meaning of this causative corresponds to the Amharic causative in አ- and it may be called a primary causative as opposed to the VI. Form. It denotes direct action carried out in person without delegation to a third party.

Form V.—These are rare and are a personal form of the last (*i.e.* a combination of III. and IV.), *e.g.*—

ḍukubsáḍ-	be ill
č̣ōmsáḍ-	fatten
gabābsáḍ-	shorten for oneself
ibsáḍ-	light for oneself
liqimsáḍ-	swallow for oneself

Where one of these has a causative, *e.g.* dukubsačis-, "to tend, nurse," it is put for convenience under VI., though the causative meaning in this case is obscure.

Form VI.—This is often preferred to IV., *e.g.*—

bansís-	c. to be opened ,
bosís-	c. to weep

instead of bans- and bos-. But it usually corresponds to the Amharic አስ- Form and gives the meaning of causing something to be done or to happen by or through a third party instead of doing it oneself. Here language reflects the spiritof a people.

A kind of treble causative may be found such as ibsisís-, "to c. to be lighted," and is probably due to euphony; cf. ajeisisís-, ṭereisisís-, tigsisís-, etc.

The -sis- is generally long in the imperative, but a short -sis- must be looked for as it occurs in, *e.g.*, beíksisi, "c. to be known, communicate." The -sis-, however, has usually been marked long.

A form hasofsís-, "c. to converse," from hásā́- of the III. Conjugation is met with, having the f typical of this Conjugation. But qopā́-, "be ready," of this same III. Conjugation, makes qopeisís- in its VI. Form and not qopofsís-.

All these -sīs- verbs take the f in the 2nd singular, etc.

Form VII.—The verbs in -l- form their IV. causative in -č- instead of -s- and these -č- forms are classed apart so as to distinguish them, *e.g.* tolč-, bulč-, olč-, ḍalč-.

Form VIII.—These -č- causatives naturally have a secondary causative corresponding to VI. and ending in -čis-. A verb like tūl-, "heap up," prefers this form to VII. and we find tulčis-, "c. to be heaped up," in preference to tulč-, which is not used. Similarly from utā́l-, "leap, jump," the causative is utālčis-, "c. to leap," and not utā́lč-.

We also have a treble causative such as tūlčisís-, "c. to be heaped up," corresponding to ibsisís- above.

Form IX.—This form has much the same meaning as III. and gives the personal touch. It is possible that faḍ- represents a verb the meaning of which is now lost. Note how the vowelling has changed in the process of formation, *e.g.*—

ṭeneifáḍ-	make small in person	compared with	ṭenā	small
hāreifáḍ-	renew in person	„	hāra	new
qalbeifáḍ-	have in mind, remember	„	qalbi	mind
kuleifáḍ-	clean in person	compared with	(kul)kulu	clean
liq eifáḍ-	borrow	„	liqi	debt

Some are transitive and others intransitive. Hirmačifáḍ-, "c. to be shared," is classed as a IX. Form since hirmač- is a III. and not a IV. Form.

Form X. corresponds to the IV. causative. These verbs in -fačis- are not given in great numbers, as the IV. Form is sufficient. They are the kind of verbs that should be invented if they do not exist.

Form XI. is a combination of a causative in s, etc., with -fáḍ-, and in meaning may be said to resemble the VI. Form—the causing an action to be done by third parties, *e.g.* bāsifáḍ-, where the fáḍ- gives the idea of making the necessary arrangements for the paying (bās-) of taxes, etc. The taxpayer would say ani bāsei, "I paid," while the collecting chief would say ani bāsifaḍei, "I saw that the taxes were paid or that he paid."

Form XII.—These are double causatives that would be used by those at the top of the hierarchic ladder, from whom orders would gradually percolate down through many mouths. They are not of practical use. A fancy form such as jilbeinfačīsifáḍ-, "to c. to kneel," is simply noted under XI.

Alternative spelling may be met with, *e.g.* sakál- and takál-, "to hobble animals," soçō- and toçṓ-, "to move."

Traces of the passive -m- are seen in such verbs as—

sorom-	be rich
baiom-	be excellent
lugnóms-	be made a coward
firomfáḍ-	form a relationship
mičomfáḍ-	form a friendship

It is hoped that all the common verbs are included in the following list, but the student will naturally meet with others not included and increase his own vocabulary of new verbs and their derivatives.

GALLA—ENGLISH

A

	Form.		
abắr-	I.	curse, excommunicate Cf. Som., habắr	ረገመ ::
abāráḑ-	III.	” ”	
abārsís-	VI.	c. to be cursed, etc.	አስረገመ ::
abdáḑ-	III.	hope. Cf n. abdi	
abdačis-	IV.	c. to hope, encourage	
abjóḑ-	III.	dream. Cf. n. abju	አለመ ::
abjočis-	IV.	c. to dream	አሳለመ ::
abŏ́m-	I.	order, command	አዘዘ ::
abōmáḑ-	III.	” ”	
abōmsís-	VI.	c. orders to be given to	አሳዘዘ ::
ād-	I.	roar, groan	አገሳ ::
āčis-	IV.	c. to roar, groan	አስገሳ ::
adáms-	IV.	hunt. Cf. n. ádamo	አደነ ::
adamsís-	VI.	send hunting	አሳደነ ::
adamfáḑ-	IX.	go hunting in person	
adar-	I.	adjure, call on in king's name. Cf. አደራ :: a pledge deposit, now chiefly in phrase ádarā, "please"	
adeím-	I.	go	
adeimsīs-	VI.	c. to go, dismiss. Cf. "far" in vocab.	አስሔደ ::
adeís-	IV.	make white, whiten. Cf. adj. adi, and Som. 'ād	
adeisís-	VI.	c. to be whitened	አስነጣ ::
adeifáḑ-	IX.	make white for oneself	
adeifaç̌īs-	X.	get made white	

	Form.		
āf-	I.	spread out (carpets, etc.)	አነጠፈ ::
āfáḍ-	III.	„ „ personally	
(h)afárs-	IV.	fan, winnow	አራገበ ::
afārsís-	VI.	c. to be fanned	አስራገበ ::
afeíl-	I.	boil, stew	ቀቀለ ::
afeiláḍ-	III.	„ „ for oneself	
afeilčis-	VIII.	c. to be boiled	አስቀቀለ ::
afúf-	I.	blow (trumpets, etc.). Cf. Som. afúf, whistle	ነፋ ::
afufáḍ-	III	blow in person	
afūfsīs-	VI.	c. to be blown	ኣፋ:አሰኘ ::
ajá-	I.	smell nasty, stink. Conj. III.	ገማ ::
ajeisisís-	VI.	c. to smell nasty	አስገማ ::
ajeifáḍ-	IX.	stink	
ajaj-	I.	command, order	አዘዘ ::
ajajáḍ-	III.	„ „ in person	
ajačis-	IV.	c. orders to be given	አሳዘዘ ::
ajačifáḍ-	IX.	order in person	
ajéir-	I.	thatch	ከደነ ::
ajeís-	IV.	kill	ገደሉ ::
ajeisís-	VI.	c. to be killed	አስገደለ ::
ajeifáḍ-	IX.	kill in person	
akeis-	IV.	make like, copy, imitate. Cf. aka, like as.	አስመሰለ ::
akeisís-	VI.	c. to be copied	
aman-	I.	believe, trust	አመነ ::
amansís-	VI.	c. to believe, trust	አሳመነ ::
ār-	I.	smoke (of wood). Cf. n. āra	
ārs-	IV.	c. to smoke	አስጬሰ ::
aráb-	I.	lick	ላሰ ::
arābsís-	VI.	c. to lick	አስላሰ ::
arábs-	IV.	abuse, revile, insult. Cf. n. áraba, tongue, and Som. ‘ārab-ca	ሰደበ ::
arabsīs-	VI.	c. to be abused, etc.	አሰደበ ::

	Form.		
āra galfáḍ-	IX.	Cf. gal-, enter, and n. āra, rest = to rest, repose	አረፈ ::
āra galfačís-	X.	c. to rest, repose	አሳረፈ ::
aram-	I.	weed. Cf. n. árama	አረመ ::
aramsīs-	VI.	c. to be weeded	አሳረመ ::
arāram-	I.	be reconciled. Passive form. Cf. n. arāra, reconciliation	ታረቀ ::
arárs-	IV.	reconcile	
arārsīs-	VI.	effect a reconciliation	አስታረቀ ::
arārfáḍ-	IX.	seek a reconciliation, ask for pardon	
areíd-	I.	run. Cf. Som. orod, ord.	ሮጠ ::
areičis-	IV.	c. to run, exercise (horses, etc.)	አስሮጠ ::
ārg-	I.	see. Cf. Som. ārka, visible, and arag, see	አየ ::
argáḍ-	III.	find, produce, create, gain, derive, generate	አገኘ ::
argisīs- agārsis-	VI.	shew (agār- by metathesis)	አሳየ ::
argisifáḍ-	XI.	show, reveal	
ari-	I.	dismiss, drive away	በረረ ::
ariáḍ-	III.	„ in person	
arifáḍ-	IX.	be in a hurry, hurry	ተጣደፈ ::
arifačís-	X.	send for hurriedly, summon urgently	አጣደፈ ::
ārkis-	IV.	draw, pull. Cf. n. ārka, arm	ጐተተ :: ሳበ ::
ārkifáḍ-	IX.	draw, pull, in person	
ārkifačís-	X.	c. to draw, pull	አስጐተተ :: አሳበ ::
aseín-	I.	enter	ገባ ::
aseinsīs-	VI.	introduce, invent	አስገባ ::
aseinsifáḍ-	XI.	c. to be introduced	

	Form.		
atam-	I.	seal	ኀተመ ::
atamsís-	VI.	c. to be sealed	አሳተመ ::
auwāl-	I.	bury	ቀበረ ::
auwāláḍ-	III.	„ in person	
auwālčís-	VIII.	c. to be buried	አስቀበረ ::

B

bā-[1]	I.	go out, become, escape, climb, go up. Cf. Som. bah	ወጣ ::
bās-	IV.	take away, remove, free, separate, cost, pay, be worth, purge (with ala, " out ")	አወጣ ::
bāsis-	VI.	c. to be taken away, etc. c. to pay	አስወጣ :: አስከፈለ ::
bāfáḍ-	IX.	take off (clothes), pay, let out (breath with afūra)	
bāsifáḍ-	XI.	c. to be paid, levied	
bāfačís-	X.	„ „ (taxes, forced labour)	
bad-	I.	fail, be lost, spoilt, go bad	ጠፋ ::
bāḍ-	I.	carry	ሸከመ ::
bāčis-	IV.	c. to be carried	አሸከመ ::
bāčisīs-	VI.	„ „	
bāčifáḍ-	IX.	carry in person	
bāčifačís-	X.	c. to be carried	
báčisifáḍ-	XI.	arrange for the carriage of	
badal-	I.	injure, offend, wrong	በደለ ::
badalčís-	VIII.	c. to be injured, etc.	አስበደለ ::
baiyáḍ-	III.	be many. Cf baiyei, much, many	በዛ ::
baiyis-	IV.	increase (tr.)	አበዛ ::
baiyeifáḍ-	IX.	„ „	
baláḍ-	III.	be broad, wide. Cf. adj. bala', and Som. balāḍan	ሰፋ ::
balis-	IV.	broaden, widen	አሰፋ ::

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[1] Cf. page 97. The verb bāḍ- may be a III. Form of bā- and has no connection with bāḍ-, " carry."

	Form.		
bālageís-	IV.	squander, waste	
baleís-	IV.	spoil, damage, lose, waste. Cf. bala, blind, and Som. balei, ruin	አጠፋ ::
ban-	I.	open. Cf. Som. banei, to uncover, clear away	ከፈተ ::
banáḍ-	III.	open in person	
bansís-	VI.	c. to be opened	አስከፈተ ::
bansifáḍ-	XI.	,, ,,	
baq-	I.	melt (intr.)	ቀለጠ ::
baqs-	IV.	,, (tr.), clarify	አቀለጠ :: አነጠረ ::
baqsís-	VI.	c. to be melted	አስቀለጠ ::
baqsifáḍ-	XI.	,, ,,	
baqaḍ-	III.	fly, run away, escape. Cf. Som. baq	ሸሸ ::
baqačís-	IV.	c. to fly, run away	አሸሸ ::
baqaq-	I.	split, crack (intr.)	ተሰነጠቀ ::
baqaqs-	IV.	,, ,, (tr.)	ሰነጠቀ ::
bar-	I.	learn, be accustomed. Cf. Som. bar	ተማረ ::
barsīs-	VI.	teach, inform	አስተማረ ::
bareifáḍ-	IX.	inquire, seek information	አጠራ :: አስታወለ ::
barsifáḍ-	XI.	inform, point out	
barbād-	I.	want, wish, search	ፈለገ ::
barbāčis-	IV.	need, require	አስፈለገ ::
barbāčifáḍ-	IX.	,, ,,	
bareid-	I.	be beautiful. Cf. adj. bareidu	አማረ ::
bareičis-	IV.	make beautiful, adorn	አሳመረ ::
bareičifáḍ-	IX.	,, ,, ,,	
baris -	I.	fly (of birds)	በረረ ::
baṭeis-	IV.	make smooth, regular. Cf. adj. baṭei	ጠፍጣፍ : አደረገ ::
baṭeifáḍ-	IX.	smoothe	
bateisifáḍ-	XI.	c. to be smoothed	አስጠፈጠፈ ::
beik-	I.	know	አወቀ ::

	Form.		
beiksís-	VI.	make known, communicate	አስታወቀ ::
beiksifáḍ-	XI.	" " "	
beilá-	I.	be hungry. Conj. III. Cf. beila, hunger	ራበ ::
beileís-	IV.	starve	አስራበ ::
bilčáḍ-	III.	be ripe, cooked, fermented. Cf. Som bis'lei	በሰለ ::
bilčeís-	IV.	cook, ripen, ferment	አበሰለ ::
bilčeifáḍ-	IX.	" " "	
bilčeisifáḍ-	XI.	c. to be cooked, etc.	አስበሰለ ::
biqil-	I.	germinate, bud	በቀለ ::
biqilč-	VII.	c. to germinate, bud	አበቀለ ::
biqilčís-	VIII.	" "	አስበቀለ ::
biqilfáḍ-	IX.	" " (of the gardener, brewer, etc.)	
bīrmáḍ-	III.	aid, help (in war or danger). Cf. n. bīrmu	ረዳ ::
bírmačís-	IV.	send in aid, c. to be aided	አስረዳ ::
bírmisifáḍ-	XI.	" " "	
bīt-	I.	buy	ገዛ ::
bītáḍ-	III.	buy for oneself	
bíčis-	IV.	c. to be bought	አስገዛ ::
bīčisís-	VI.	" "	
bīčisifáḍ-	XI.	" " for oneself	
bītims-	IV.	scatter, sow	በተነ ::
bītimsís-	VI.	c. to be scattered, sown	አስበተነ ::
bītimsifáḍ-	XI.	" " "	
bō-	I.	cry, weep, mourn (takes an s, *e.g.* ati inbōsa, not inbōta)	አለቀሰ ::
bōsīs-	VI.	c. to cry, etc., call to mourn	አስለቀሰ ::
bobā-	I.	be lighted, kindled. Conj. IV. Cf. n. bobā, live ember	ነደደ ::
bobeís-	IV.	light, kindle	አነደደ ::
bobeisís-	VI.	c. to be lighted	አስነደደ ::
bobeisifáḍ-	XI.	" "	

	Form.		
bōji-	I.	capture in war. Cf. n. bōju, a captive	ማረከ ::
bōjisís-	VI.	c. to be captured	አስማረከ ::
boká-	I.	be fermented, leavened (flour, mud). Conj. III.	ቦካ ::
bokeís-	IV.	ferment, leaven	አቦካ ::
bokeisís-	VI.	c. to be fermented, etc.	አስቦካ ::
bokeisifáḍ-	XI.	„ „ „	
bokok-	I.	be inflated, filled with wind	ተነፋ ::
bokoks-	IV.	inflate	ነፋ ::
boqóḍ-	III.	rest, cease from	አረፈ ::
boqočís-	IV.	c. to rest	አሳረፈ ::
borá-	I.	be turbid, muddy. Conj. III. Cf. adj. boru, turbid	
boreís-	IV.	stir up, make muddy	አደፈረሰ ::
boreisís-	VI.	c. to be stirred up	አስደፈረሰ ::
bōwafáḍ-	IX.	pain (impers. of a headache. Cf. n. bōwu)	
bōwafačís-	X.	c. to ache	አሳመመ ::
bū-	I.	go down, descend	ወረደ ::
būs-	IV.	c. to go down, put down	አወረደ ::
būsis-	VI.	c. to be put down, etc.	አስወረደ ::
būfáḍ-	IX.	put down, pour, camp	
būáḍ-	III.	pick up, collect. Cf. n. būa', profit, and Som. buḫ, full	ለቀመ ::
būfáḍ-	IX.	profit, gain for oneself	አተረፈ ::
bubis-	IV.	throw into the wind, winnow. Cf. n. bubei, wind	
budūks-	IV.	fill a cup with water, etc., from a jar. Cf. n. budūksa, a gourd cup	
budūksís-	VI.	get a cup filled	አስቀዳ ::

	Form.		
budu(k)fáḍ-	IX.	take a drink with a cup	ቀዳ ::
bul-	I.	pass the night	አደረ ::
bubul-	II.	pass several nights, delay	ሰነበተ ::
bulč-	VII.	c. to pass the night, entertain, put up	አሳደረ ::
bulfáḍ-	IX.	entertain	
bulá-	I.	be pounded, smashed up. Conj. III.	ደቃ ::
buleís-	IV.	pound, smash	አደቃ ::
buleisís-	VI.	c. to be pounded up	አስደቃ ::
buqá-	I.	be pulled up, uprooted, dismissed from office	ተነቀለ ::
būqis-	IV.	pull up, extract, uproot, turn out of office	ነቀለ ::
buqisís-	VI.	c. to be pulled up, etc.	
buqisifáḍ-	XI.	” ” ”	
but-	I.	snatch, grab	ነጠቀ ::
bučisís-	VI.	c. to be snatched,	አስነጠቀ ::
		carry off a bride	አስጠለፈ ::

Ç̌

ç̌ab-	I.	be broken. Cf. Som. čab	ተሰበረ ::
ç̌aç̌ab-	II.	be broken in pieces	ተሰባበረ ::
ç̌abs-	IV.	break	ሰበረ ::
ç̌aç̌ábs-	IV.	„ in pieces	ሰባበረ ::
ç̌absís-	VI.	c. to be broken	አሰበረ ::
ç̌absifáḍ-	XI.	break in person	
ç̌āl-	I.	excel, surpass in (double acc. of direct and indirect object)	በለጠ ::
ç̌ālčis-	VIII.	c. to excel, surpass	አስበለጠ ::
ç̌al(uma) jeḍ-	I.	be silent, quiet	ዝም ፡ አለ ::
ç̌al ječisís-	VI.	c. to be silent, quiet, silence	ዝም ፡ አሰኘ ::
ç̌ūm-	I.	stop raining, become fine or sunny	አበሬ ::

	Form.		
ç̌āms-	IV.	charm away the rain	
ç̌āmsīs-	VI.	c. the rain to be charmed away	
ç̌ei-	I.	cross	ተሻገረ ::
ç̌eisís-	VI.	c. to cross, ferry over	አሻገረ ::
ç̌eisifáḍ-	XI.	„ „ „ „	
ç̌inin-	I.	bite	ነከሰ ::
ç̌ininá ḍ-	III.	clench the teeth, keep silent	
ç̌ininsifáḍ-	XI.	clench the teeth in travail, feel pangs	አማጠ ::
ç̌īs-	I.	lie down, be stagnant (water).	ተኛ ::
ç̌íbs-	IV.	c. to lie down	አስተኛ ::
ç̌íbsīs-	VI.	put to bed	
ç̌īṭ-	I.	be worn, cut, broken, spoilt, frayed	ተበጠሰ ::
ç̌īç̌isís-	VI.	cut, break, fray	አስበጠሰ ::
ç̌ob-	I.	drip. Cf. n. ç̌oba, a drop, and Som. cabti	
ç̌oç̌ob-	II.	fall in drops	ተንጠበጠበ::
ç̌obs-	IV.	pour out in drops	ጠብ:አደረገ::
ç̌oç̌obs-	IV.	„ „ „	
ç̌obsifáḍ-	XI.	„ „ „	
ç̌ōm-	I.	get fat (usually of animals)	ሰባ ::
ç̌ōms-	IV.	fatten	አሰባ ::
ç̌omsáḍ-	V.	„	
ç̌ūf-	I.	shut, close	ዘጋ ::
ç̌ūfáḍ-	III.	„ „ in person	
ç̌ūfsís-	VI.	c. to be shut	አዘጋ ::
ç̌umf-	I.	squeeze	ጨመቀ ::
ç̌umfisís-	VI.	c. to be squeezed	
ç̌umfáḍ-	IX.	squeeze for oneself	
ç̌unqúrs-	IV.	push	ገፋ ::
ç̌unqursís-	VI.	c. to be pushed	አስገፋ ::
ç̌uqál-	I.	stop up, cork	ወተፈ ::
ç̌uqālsís-	VI.	c. to be stopped up	አስወተፈ ::

D

	Form.		
dā-	I.	bring forth, bear. Conj. IV. (usually of women). Cf. Som. dā, child, life	
deisis-	VI.	c. to be (of the mid-wife)	አዋለደ ::
dab-	I.	be curved, crooked, bent. Cf. adj. daba	ዘባ ::
dabs-	IV.	curve, bend	አዘባ ::
dabsifáḍ-	XI.	„ „	አጠመመ ::
dabal-	I.	repeat, increase. Cf Som. dabol, cover	ደገመ :: ጨመረ ::
dačá-	I.	be folded. Cf. n. dača	ታጠፈ ::
dačás-	IV.	fold, double over, shut (a book)	አጠፈ ::
daḍab-	I.	be tired	ደከመ ::
daḍabsís-	VI.	make tired, tire	አደከመ ::
daf-	I.	hurry, hasten (intr.)	ፈጠነ ::
dadaf-	II.	„ „	
dafsís-	VI.	c. to hurry	አስፈጠነ ::
dadafsís-	VI.	„ „ „	
dafsifáḍ-	XI.	„ „ „	
dafq-	I.	sweat, perspire. Cf. n. dafqa	
dafqisís-	VI.	c. to sweat	አሰላበ ::
dāk-	I.	grind. Cf. Som. dug	ፈጨ ::
dākád-	III.	„ for oneself	
dāksís-	VI.	c. to be ground	አስፈጨ ::
dāksifáḍ-	XI.	„ „	
dāk-	I.	float in, swim in (with cognate acc. besán). Cf n. dāka, a large river or lake	ዋኘ ::
dāksís-	VI.	c. to float, swim	አስዋኘ ::
dalan-	I.	be irritated, sulk	አኮረፈ ::

	Form.		
dalā́ns-	IV.	irritate, offend	አስኰረፈ ፡፡
dalansís-	VI.	c. to be irritated, sulky.	
damaq-	I.	start up from sleep, start, shy (of horses)	ነቃ ፡፡
damaqsís-	VI.	c. to start, shy	አነቃ ፡፡
damf-	I.	boil, be boiling	ፈላ ፡፡
damfis-	IV.	boil (tr.)	አፈላ ፡፡
damfisís-	VI.	c. to boil	አስፈላ ፡፡
danḁ́d-	III.	be many, numerous. Cf. danu, much, many	በዛ ፡፡
daneị́s-	IV.	increase (tr.)	አበዛ ፡፡
daneisifḁ́d-	XI.	,,	
dandā́-	I.	be able. Conj. IV.	ቻለ ፡፡
dandeisís-	VI.	enable	አስቻለ ፡፡
dandeisifḁ́d-	XI.	,,	
dangalā́-	I.	be spilt, upset	ፈሰሰ ፡፡
dangalā́s-	IV.	spill, upset	አፈሰሰ ፡፡
dangalāsís-	VI.	c. to be upset	አስፈሰሰ ፡፡
daǹgalāsifḁ́d-	XI.	,, ,,	
darār-	I.	flower, blossom. Cf. n. darāra, flower	አበበ ፡፡
darā́rs-	IV.	c. to flower	አሳበበ ፡፡
darārfḁ́d-	IX.	,,	
dārb-	I.	pass, go by; by metathesis dabar-	አለፈ ፡፡
dārbḁ́d-	III.	throw	ወረወረ ፡፡
dabārs-	IV.	c. to pass, remove, exile	አሳለፈ ፡፡
darbisís-	VI.	c. to pass, go by	
dabārfḁ́d-	IX.	change, shift	
deibi-	I.	turn (intr.). Cf. Som. dīb, behind	ተመለሰ ፡፡
deibis-	IV.	restore, answer, c. to vomit, return (tr.) }	መለሰ ፡፡ አስመለሰ ፡፡
deibisís-	VI.	c. to be returned	
deibifḁ́d-	IX.	hand back (*e.g.* a deposit)	
deibisifḁ́d-	XI.	c. to be handed back	

	Form.		
dīb-	I.	paint, anoint, grease	ቀባ ::
dībáḍ-	III.	paint, anoint, grease oneself	ተቀባ ::
dībačis-	IV.	c. to be greased, etc.	አስቀባ ::
dīd-	I.	refuse. Cf. Som. dīd refuse, prohibit	እንቢ : አለ ::
dīčisís-	VI.	c. to refuse, be refused	እንቢ : አሰኘ ::
didig-	I.	vomit, be sick	አስታወከ ::
didígs-	IV.	c. to vomit	አስመለሰ ::
dīg-	I.	destroy, cancel, ruin	አፈረሰ ::
dīgsís-	VI.	c. to be destroyed	አስፈረሰ ::
dilalá-	I.	be cold (of weather). Conj. III.	
dinq-	I.	surprise (tr.)	ገረመ ::
dinqisís-	VI.	c. to be surprised	አስገረመ ::
		c. to wonder.	አስደነቀ ::
dinqifáḍ-	IX.	be surprised, wonder	አደነቀ ::
du-	I.	die	
dubáḍ-	III.	speak, talk. Cf. n. dubi	ተነገረ ::
dubis-	IV.	talk to, converse with, read aloud	አነገረ ::
dubisís-	VI.	interpret	ተረጐመ ::
dubaç̌is-	IV.	c. to plead (of the judge)	አነጋገረ ::
dubifáḍ-	IX.	interview, have speech with	አነገረ ::
dukaná-	I.	grow dark, be dark. Cf. n. dúkana. Conj. III.	ጨለመ ::
dukaneís-	IV.	darken, make gloomy	አጠቈረ :: አስጨለመ ::
dūl-	I.	go to war, go on an expedition. Cf. n. dūla and Som. dūl, a raid	
dūlčis-	VIII.	send to war, on a raid	አዘመተ ::

	Form.		
dulóm-	I.	grow old. Cf. adj. duloma	አረጀ ::
dulōmsís-	VI.	c. to grow old	አስረጀ ::
dūt-	I.	bark	ጮኸ ::
dučisís-	VI.	c. to bark	አስጮኸ ::

Ḍ

ḍab-	I.	be lost	አጣ ::
ḍabsís-	VI.	c. to be lost, mislay, lose	አሳጣ ::
ḍāb-	I.	pitch, plant, fix. Cf. Som. ḍab	ተከለ ::
ḍābáḍ-	III.	stand still, stop	ቆመ ::
ḍābačis-	IV.	c. to stop	አቆመ ::
ḍābsís-	VI.	c. to be pitched, planted	አስተከለ ::
ḍābsifáḍ-	XI.	,, ,, ,,	
ḍagá-	I.	hear, listen. Conj. IV. Cf. Som. ḍig-ta, ear, ḍigeisu, listen	ሰማ ::
ḍageisís-	VI.	c. to hear, c. to listen	አሰማ ::
ḍageifáḍ-	IX.	listen carefully	አዳመጠ ::
ḍageisifáḍ-	XI.	c. to listen carefully	
ḍal-	I.	bring forth, bear (usually of animals). Cf. Som. ḍal.	
ḍaláḍ-	III.	be born	ተወለደ ::
ḍalç̌-	VII.	beget, generate	ወለደ ::
ḍāl-	I.	inherit. Cf. Som. daḫal	ወረሰ ::
ḍālčis-	VIII.	c. to inherit	አስወረሰ ::
ḍālčifáḍ-	XI.	,, ,,	
ḍām-	I.	go out, be extinguished	ጠፋ ::
ḍāms-	IV.	put out, extinguish	አጠፋ ::
ḍāmsís-	VI.	c. to be extinguished	አስጠፋ ::
ḍāmsifáḍ-	XI.	,, ,,	
ḍamóḍ-	III.	be cold. Cf. n. ḍāmoča	
ḍāmoç̌is-	IV.	make cold, cool, chill	አስበረደ ::

	Form.		
ḍangagá-	I.	turn sour, acid. Conj. III. Cf. Som. ḍanán, sour	
ḍangageís-	IV.	c. to turn sour	አስቆመጠጠ ::
ḍaq-	I.	go	
ḍaqsís-	VI.	c. to go, escort, send away	አስሔደ ::
ḍeibóḍ-	III.	be thirsty. Cf. n. deibu	
ḍeibočis-	IV.	make thirsty	አስጠማ ::
ḍeid-	I.	graze (of animals)	
ḍeičifáḍ-	IX.	send out to graze	
ḍeikam-	I.	be angry	ቈጣ ::
ḍeikamsís-	VI.	c. to be angry, anger, enrage	አስቈጣ ::
ḍeiraḍ-	III.	be long, tall. Cf. adj. ḍeira, and Som ḍeir	ረዘመ ::
ḍeiris-	IV.	make long, lengthen	
ḍi-	I.	be near. Cf. adj. ḍi'o, near, and Som. ḍōu	ቀረበ ::
ḍiáḍ-	III.	be near, approach	
ḍieís-	IV.	bring near, put near	አቀረበ ::
ḍieisís-	VI.	c. to approach, c. to be brought near	አስቀረበ ::
ḍieičīs-	VI.		
ḍib-	I.	vex, annoy, worry. Cf. n. ḍibei, worry, and Som. ḍibai, injure. Cf. adj. ḍipo, narrow.	ቸገረ ::
ḍibáḍ-	III.	feel worried, vexed	
ḍipáḍ-	III.	be narrow	ጠበበ ::
ḍibis-	IV.	worry, vex, annoy	አስቸገረ ::
ḍipis-	IV.	make narrow	አጠበበ ::
ḍipifáḍ-	IX.	,, ,,	አስጠበበ ::
ḍīg-	I.	bleed. Cf. n. ḍīga, blood, and Som. ḍīg-ga	
ḍīgs-	IV.	c. to bleed	አደመ ::
ḍīq-	I.	wash, bathe (tr.) (*not* clothes, but body, hands, etc.)	አጠበ ::
ḍīqḍ	III.	wash, take a bath	ታጠበ ::
ḍīqáčis-	IV.	c. to be washed	አታጠበ ::
ḍīqsifáḍ-	XI.	c. to wash, be washed	አሳጠበ ::

	Form.		
ḍīs-	I.	leave, abandon, pardon	ተወ ::
ḍīsis-	IV.	c. to leave, be left	አስተወ ::
ḍīsifáḍ-	IX.	,, ,, ,,	
ḍokáḍ-	III.	hide oneself. Cf. Som. ḍukis	ተደበቀ ::
ḍoks-	IV.	hide, conceal	ደበቀ ::
ḍokfáḍ-	IX.	,, ,,	
ḍoqeis-	IV.	make muddy. Cf. n. ḍoqei, mud	አጨቀየ ::
ḍoqeisīs-	VI.	c. to become muddy	
ḍōw-	I.	hinder, prevent, stop	ከለከለ ::
ḍōwáḍ-	III.	,, ,, ,,	
ḍōwačis-	IV.	c. to be hindered, etc.	አስከለከለ ::
ḍūf-	I.	come	
ḍūg-	I.	drink	ጠጣ ::
ḍūgáḍ-	III.	,,	
ḍūgsīs-	VI.	c. to drink	አስጠጣ ::
ḍūgsifáḍ-	XI.	,, ,,	
ḍukub-	I.	ail (impers.), pain	አመመ ::
ḍukúbs-	IV.	make ill	አሳመመ ::
ḍukubsáḍ-	V.	feel ill, be ill	ታመመ ::
ḍukubsačis-	VI.	tend, nurse a sick man	አስታመመ ::
ḍūm-	I.	end, be finished, exhausted. Cf. n. ḍūma, end, and Som. ḍāmai, complete	አለቀ ::
ḍungád-	III.	kiss. Cf. Som. ḍunko	ሳመ ::
ḍungačis-	IV.	c. to be kissed	አሳመ ::

E

eibis-	IV.	bless, congratulate. Cf. n. eiba, a blessing	መረቀ ::
eibisīs-	VI.	c. to be blessed, etc.	አስመረቀ ::
eig-	I.	guard, watch, wait for	ጠበቀ ::
eigáḍ-	III.	take care of	
eigsīs-	VI.	c. to be guarded, etc.	አስጠበቀ ::
eigsifáḍ-	XI.	,, ,,	

	Form.		
eirg-	I.	send	ላከ ::
eirgáḍ-	III.	,, in person	
eirgis-	IV.	send as a loan (commodatum not mutuum)	አዋሰ ::
eirgifáḍ-	IX.	get sent as a loan, borrow	ተዋሰ ::
elm-	I.	milk	አለበ ::
elmisís-	VI.	c. to be milked	አሳለበ ::
elmisifáḍ-	XI.	,, ,,	

F

faç̌á-	I.	be sown. Conj. III.	ተዘራ ::
faç̌ās-	IV.	sow	ዘራ ::
faç̌āsís-	VI.	c. to be sown	አዘራ ::
faç̌āfáḍ-	IX.	,, ,,	
fagā́ḍ-	III.	be far, distant. Cf. adj. fago and Som. fog	ራቀ ::
fageís-	IV.	put distant, remove far	አራቀ ::
fagāčis-	IV.	c. to be removed far	አስራቀ ::
fageifáḍ-	IX.	separate, put distant	አራቀ ::
faiy-	I.	be well, healthy. Cf. adj. faiya, well	ዳነ ::
faiyis-	IV.	make well, cure	አዳነ ::
faiyeifáḍ-	IX.	,, ,, ,,	
fakáḍ-	III.	seem, be like, resemble	መሰለ ::
fakeís-	IV.	make like, copy, imitate	አስመሰለ ::
fakeičis-	IV.	,, ,, ,,	
fakeifáḍ-	IX.	copy	
fanis-	IV.	hang, suspend. Cf. n. fano, peg	ሰቀለ ::
fanifáḍ-	IX.	hang up in person	
farad-	I.	give sentence, judge	ፈረደ ::
fārs-	IV.	lament, mourn	አሞገሰ ::
fārsís-	VI.	c. to lament, hire mourners	አስሞገሰ ::

	Form.		
fei'-	I.	load (an animal)	ጫነ ።
feiáḍ-	III.	„ in person	
feisis-	VI.	c. to be loaded	አስጫነ ።
feisifáḍ-	XI.	„ „	
feiḍ-	I.	want, intend, think of doing. Cf. Som. fad, desire	ከጀለ ።
fīd-	I.	bring	አመጣ ።
fīdáḍ-	III.	„ in person	
fīdačis-	IV.	c. to be brought	አስመጣ ።
fīčis-	IV.	„ „	
fīčisīs-	VI.	„ „	
fīčisifáḍ-	XI.	„ „	
fīg-	I.	run	ሮጠ ።
fīgs-	IV.	c. to run	አሮጠ ።
fīgsís-	VI.	„	አስሮጠ ።
finčá-	I.	pass water. Conj. III.	ሸነ ።
finčeís-	IV.	c. to pass water	አሸነ ።
finčeisís-	VI.	„ „	
firōm-	I.	become friends with, form relationship. Cf. n. fira, relation, friend, Passive form	ተዘመደ ።
firomsisís-	VI.	c. to become friends, etc.	አዘመደ ።
firomfáḍ-	IX.	become friends with	ተዘመደ ።
fīṭ-	I.	finish, end (tr. and intr.)	ጨረሰ ።
fīṭáḍ-	III.	finish, end, in person	
fīč̦isís-	VI.	c. to be finished	አስጨረሰ ።
fīč̦isifáḍ-	XI.	„ „	
fō-	I.	twist, spin, separate, sort out	ፈተለ ።
foáḍ-	III.	separate, distinguish	መረጠ ።
foačis-	IV.	c. to be separated	አስመረጠ ።
fōsís-	VI.	c. to be twisted, spun	አስፈተለ ።
fōsifád-	XI.	„ „ „	
fōsisifáḍ-	XI.	„ „ „	

	Form.		
fuḍ-	I.	lift, take, marry (of the man)	አንሣ :: አገባ ::
fuḍáḍ-	III.	take for oneself, receive	ወሰደ ::
fuḍačis-	IV.	c. to be taken, received	አስወሰደ ::
fūsis-	VI.	c. to be lifted, taken, arrange a marriage (of the father)	አስነሣ :: አጋባ ::
fūf-	I.	join together	ቀጠለ ::
fūfsís-	VI.	c. to meet, c. to be joined	አስቀጠለ :: አስቋጠረ ::
fūfsifáḍ-	XI.	mend, patch, splice	
fulá-	I.	be pierced, penetrated	ዘለቀ ::
fulás-	IV.	pierce, penetrate	አዘለቀ ::
funán-	I.	pick up, collect, pick out	ለቀመ ::
funānáḍ-	III.	„ „ for oneself	
funānsís-	VI.	c. to be picked up, etc.	አስለቀመ ::
fur-	I.	loose bonds, free, manumit	አላላ ::
furdáḍ-	III.	be, become thick, fat. Cf. adj. furda	ወፈረ ::
furdis-	IV.	thicken, fatten	አወፈረ ::
furdisifáḍ-	XI.	„ „	

G

gā-	I.	be enough, suffice, arrive. Conj. IV. (Cf. Som. gei, geisi)	በቃ :: ደረሰ ::
geis-	IV.	c. to arrive, take, lead	ወሰደ ::
gageis-	IV.	escort, accompany	ሸኘ ::
geisis-	VI.	c. to arrive, c. to be taken, led	አደረሰ :: አስወሰደ ::
gageisis-	VI.	c. to be escorted	አሸኘ ::
gageisisifáḍ-	XI.	„ „	

	Form.		
gabābáḍ-	III.	be short. Cf. adj. gabāba and Som gāb	አጠረ ::
gabā́bs-	IV.	shorten	
gabābsáḍ-	V.	„ for oneself	
gabābsís-	VI.	c. to be shortened	አሳጠረ ::
gabābsifáḍ-	XI.	„ „	
gad-	I.	be sad, be in mourning	አዘነ ::
gadisís-	VI.	make sad, c. to mourn	አሳዘነ ::
gaḍís-	IV.	let go, abandon, dismiss	ለቀቀ ::
gaḍisís-	VI.	c. to be let go, etc.	አስለቀቀ ::
gaḍifáḍ-	IX.	let go	
gaḍifačís-	X.	c. to be let go	
gāf-	I.	ask (a question)	ጠየቀ ::
gāfáḍ-	III.	ask in person	
gāfačis-	IV.	c. to be asked	አስጠየቀ ::
gal-	I.	enter, go in. Cf. Som. gal	ገባ ::
galč-	VII.	c. to enter, introduce	አገባ :: አስረከበ ::
galčis-	VIII.	c. to be introduced	አስገባ ::
galfáḍ-	IX.	take delivery of, receive, take over	
galčifáḍ-	XI.	c. to be taken over	
galateifáḍ-	IX.	thank, praise. Cf. n. gálata, thanks	አመሰገነ ::
galateifačís-	X.	c. to be thanked, etc.	አስመሰገነ::
gamad-	I.	be pleased, contented	ደስ ፡ አለ ::
gamačis-	IV.	c. to be pleased, please, content	ደስ፡ አሰኘ ::
gamačisís-	VI.	c. to be contented	
gamačísifáḍ-	XI.	„ „	
gan-	I.	disobey, betray (of a rebel, renegade, etc.)	ካደ ::
gangaláḍ-	III.	roll, roll over (intr.). Cf. Som. galgalo	ተንከባበለ ::
gangalč-	VII.	roll, roll over (tr.)	አንከባበለ ::
gangalačis-	IV.	c. to roll (*e.g.* animals)	
gangalfáḍ-	IX.	„ „ „	

	Form.		
garaf-	I.	scourge, flog	ገረፈ ፡፡
garafsís-	VI.	c. to be scourged	አስገረፈ ፡፡
garagál-	I.	turn (intr.), be turned over	ዞረ ፡ ተገለበጠ ፡፡
garagalč-	VII.	turn, turn over, turn upside down	አዞረ ፡፡ ገለበጠ ፡፡
garagalç̌is-	VIII.	c. to be turned over	አስገለበጠ፡፡
garagalfáḍ-	IX.	turn over	
gargár-	I.	help, aid. Cf. Som. gargár	ረዳ ፡፡
gargārsís-	VI.	c. to be aided	አስረዳ ፡፡
gat-	I.	throw away, miss (a road), be cast down, humble (in passive)	ጣለ ፡፡
gaç̌isís-	VI.	c. to be thrown away	አስጣለ ፡፡
gedar-	I.	change	ለወጠ ፡፡
gedaráḍ-	III.	„ for oneself	
gedarsís-	VI.	c. to be changed	አስለወጠ ፡፡
gedarsifáḍ-	XI.	„ „	
goḍ-	I.	do, make	አደረገ ፡፡
goḍáḍ-	III.	„ for oneself	
		produce, beget	አፈራ ፡፡
goç̌isís-	VI.	c. to be made	አሰራ ፡፡ አስደረገ ፡፡
godá-	I.	injure	ጐዳ ፡፡
godāsís-	VI.	c. to be injured	አስጐዳ ፡፡
gog-	I.	be dry, dry up (intr.). Cf. Som. ingig	ደረቀ ፡፡
gogs-	IV.	dry (tr.)	አደረቀ ፡፡
gogogs-	IV.	„ well	
gogsís-	VI.	c. to be dried	አስደረቀ ፡፡
gogsifáḍ-	XI.	„ „ for oneself	
gonf-	I.	decorate, adorn	ሸለመ ፡፡
gonfáḍ-	III.	„ „	
gonfisís-	VI.	c. to be adorned	አሸለመ ፡፡
gonfisifáḍ-	XI.	„ „	

	Form.		
gor-	I.	turn (intr.). Cf. Som. gor, time	ዞረ ::
gors-	IV.	advise, warn, admonish	መከረ ::
gorsís-	VI.	c. to turn, c. to be advised	አዞረ :: አስመከረ ::
gowóms-	IV.	fool, deceive (passive form). Cf. gōwa, stupid, and Som. qawai, deceive	አሞኘ ::
gowomsís-	VI.	c. to be fooled	አስሞኘ ::
gub-	I.	be hot, burnt, burn (tr. and intr.). Cf. Som. gub	ፈጀ :: አቃጠለ ::
gubáḍ-	III.	be burnt, irritated	
gubsís-	VI.	c. to be burnt	አስቃጠለ ::
gubsifáḍ-	XI.	,, ,, for oneself	
gudáḍ-	III.	be big, grow, increase. Cf. adj. guda	አደገ ::
gudis-	IV.	enlarge, increase, c. to grow, bring up	አሳደገ ::
gudifáḍ-	IX.	educate, rear, bring up	
gudumf-	I.	knot	ቋጠረ ::
gudumfsís-	VI.	c. to be knotted	አስቋጠረ ::
gufáḍ-	III.	knock against, stumble against	አነቀፈ ::
gufač̣is-	IV.	c. to stumble	አስነቀፈ ::
guguf-	I.	bend, crouch	ተጉነበሰ ::
gugufsís-	VI.	c. to bend, crouch	አስጉነበሰ ::
gumjá-	I.	covet (also gumōji-)	ጉመጀ ::
gumjāsís-	VI.	c. to covet	አስጉመጀ ::
gurač̣is-	IV.	make black, dark, darken. Cf. adj. gurača	
gūt-	I.	fill, be full	ሞላ ::
gūčisís-	VI.	fill, c. to be filled	አስሞላ ::
gūčisifáḍ-	XI.	,, ,, ,,	

H

	Form.		
hād-	I.	shave, cut close	ላጨ ::
hādáḍ-	III.	shave oneself	ተላጨ ::
hādačis-	IV.	c. to be shaved	አስላጨ ::
ḫaḍá-	I.	be bitter. Conj. III. Cf. Som. ḫaḍaḍ and n. ḫaḍá, pōison	መረረ ::
ḫaḍeis-	IV.	make bitter	አስመረረ ::
hādōd-	I.	benumbed, paralysed. Cf. Som. hād, faint, expire	ደነዘዘ ::
hādoč- hādočis-	IV.	numb, paralyse	አደነዘዘ ::
hādočisſs-	VI.	c. to be numbed	አስደነዘዘ ::
hāf-	I.	remain, be left. Cf. n. hāfā, a remnant	ቀረ ::
hāfsſs-	VI.	c. to remain (but preferably hambis, *q.v.*)	አስቀረ ::
hām-	I.	reap (with sickle), cut grass. Cf. n. hāmtu	አጨደ ::
hāmáḍ-	III.	reap	
hāmačis-	IV.	c. to be reaped	አሳጨደ ::
hāmsſs-	VI.	,, ,,	
hāmsifáḍ-	XI.	,, ,,	
ḫāmáḍ-	III.	grow worse, deteriorate	ባሰ ::
		calumniate, speak ill of. Cf. adj. ḫamā, bad, and Som. ḫan-ta, ḫumo, ḫun	አማ ::
ḫāmáčis-	IV.	c. to be calumniated	አሳማ ::
hambis-	IV.	c. to be left over (usually of food). Cf. hamba, scraps of food, and Som. hamaba-da	አስቀረ ::
hambifáḍ-		c. to remain	

	Form.		
hapáḍ-	III.	be thin, fine (of inanimate objects). Cf. adj. hapi	ሣሣ ፡፡
hapis-	IV.	make fine	አሣሣ ፡፡
hapifáḍ-	IX.	„ „	
hāq-	I.	wipe, polish. Cf. Som. haquq	አበሰ ፡፡
hāqáḍ-	III.	wipe for oneself	
hāqsís-	VI.	c. to be wiped	አሳበሰ ፡፡
hār-	I.	sweep, confiscate	ጠረገ ፡ አፈሰ ፡፡
hārsís-	VI.	c. to be swept	አስጠረገ ፡፡ አሳፈሰ ፡፡
ẖāreís-	IV.	renew, renovate. Cf. adj. ẖāra, new	አሳደሰ ፡፡
ẖāreisís-	VI.	c. to be renewed	
ẖāreifáḍ-	IX.	renew in person	
hāsá-	I.	talk, converse. Conj. III. Cf. Som. hāsāwa	ተነገረ ፡፡
hāsofsīs-	VI.	c. to converse	አነገረ ፡፡
ẖat-	I.	steal. Cf. Som. ẖād	ሰረቀ ፡፡
ẖačis-	IV.	c. to be stolen	አሰረቀ ፡፡
ẖačifáḍ-	IX.	„ „ for oneself	
haṭá-	I.	wipe, be wiped. Conj. III.	አበሰ ፡፡
haṭāáḍ-	III.	wipe for oneself	
hauw-	I.	desire, covet	ተመኘ ፡፡
hauwáḍ-	III.	„ tempt, seduce	አባበለ ፡፡
hauwaç̌ifáḍ-	IX.	c. to be tempted	አሳባበለ ፡፡
hauwisifáḍ	XI.	„ „	
(h)eirkáḍ-	III.	support oneself, lean	ተደገፈ ፡፡
eirkis-	IV.	support (tr.)	ደገፈ ፡፡
eirkifáḍ-	IX.	„	
eirkifaç̌is-	X.	c. to be supported	አስደገፈ ፡፡
heirum-	I.	be given in marriage, be married (of the bride)	አገባ ፡፡

	Form.		
heirumsís-	VI.	give in marriage (of the father)	አጋባ ።
heirumsifáḍ-	XI.	,, ,, ,,	
ẖīḍ-	I.	bind, imprison. Cf. Som. ẖiḍ	አሰረ ።
ẖīḍáḍ-	III.	bind, tie, gird (loins)	ታጠቀ ።
ẖīsís-	IV.	c. to be bound, imprisoned	አሳሰረ ።
ẖīḍačis-	IV.	c. to be girded up, tied up	አስታጠቀ ።
ẖīsifáḍ-	XI.	c. to be imprisoned	
hīk-	I.	release, loose	ፈታ ።
hīkáḍ-	III.	,, ,, for oneself	
hīksís-	VI.	c. to be loosed	አስፈታ ።
hīkačis-	IV.	,, ,,	
hīm-	I.	tell	ነገረ ።
hīmáḍ-	III.	speak, appeal	
hīmačis-	IV.	c. to be told	አስነገረ ።
hīmsís-	VI.	,, ,,	አነገረ ።
hīmsifáḍ-	XI.	,, ,,	አስነገረ ።
hináf-	I.	be jealous	ቀና ።
hināfsís-	VI.	c. to be envied	አስቀና ።
hir- } hirm- }	I.	divide for others. Cf. n. hira, piece, portion	አካፈለ ።
hiráḍ- } hirmaḍ- }	III.	divide for oneself	ተካፈለ ።
hirmačis-	IV.	c. to be divided, shared	አካፈለ ።
hirsís-	VI.	,, ,, ,,	አስካፈለ ።
hirmačifáḍ-	IX.	,, ,, ,,	
hirsisifáḍ-	XI.	,, ,, ,,	
hi'ráḍ-	III.	decrease, shrink, grow less. Cf. adj. hi'ru, lacking, wanting, and Som. ẖur	ጐደለ ።
hi'ris-	IV.	decrease, make less	አጐደለ ።
hi'risís-	VI.	c. to be decreased	አስጐደለ ።
hi'risifáḍ-	XI.	,, ,, ,,	

	Form.		
hīrp-	I.	assist with subscriptions of cash. Cf. hīrpa, a contribution	ረጠበ ::
hīrpisís-	VI.	c. to be aided with contributions	አስረጠበ ::
hoḍ-	I.	sew	ሰፋ ::
hoḍáḍ-	III.	„ for oneself	
hoḍisís-	VI.	c. to be sewn	አሰፋ ::
hoḍisifáḍ-	XI.	„ „	
hojéḍ-	III.	work. Cf. n. hoji, and Som. ḥeji	ሰራ ::
hoječis-	IV.	c. to work	አሰራ ::
hoječisís-	VI.	„ „	
hokol-	I.	limp	አነከሰ ::
hokolsís-	VI.	c. to limp	አስነከሰ ::
homačá-	I.	foam. Conj. III. Cf. n. homača	አረፋ : ደፈቀ ::
homāčeís-	IV.	c. to foam	አስደፈቀ ::
hoq-	I.	scratch. Cf. n. hoqi, itch, and Som. ḥoq	
hoqáḍ-	III.	scratch oneself	አከከ ::
hoqsís-	VI.	c. to scratch, be scratched	አሳከከ ::
hoqsifáḍ-	XI.	„ „ „	
hor-	I.	be fruitful, rich, multiply, prosper. Cf. n. hori, cattle, cash	ረባ ::
horáḍ-	III.	prosper, make money	
horsís-	VI.	c. to be prosperous	አረባ ::
horsifáḍ-	IX.	c. to multiply, derive interest from loans	አስረባ ::
hordof-	I.	follow	ተከተለ ::
hordofsís-	VI.	c. to follow, be followed	አስከተለ ::
hūb	I.	afflict with ill, injure, be impoverished	ጐዳ ::
hūbsís-		c. to suffer loss	አስጐዳ ::
ḥubáḍ-		be careful, make inquiry. Cf. n. ḥubi, care	አስረገጠ

	Form.		
ḥubačis-	IV.	c. to be interrogated	አስጠየቀ ::
huqáḍ-	III.	be thin, emaciated. Cf. adj. huqu	ከሳ ::
huqis-	IV.	make thin	አስከሳ ::

I

id-	I.	sting, card cotton	ነደፈ ::
idisís-	VI.	c. to be stung, carded	
Īf-	I.	shine, be bright. Cf. Som. Īf-ka, light of day; Īfi, shine	በራ ::
ibs-	IV.	light, illumine. Cf. n. ibsa, a light	አበራ ::
ibsáḍ-	V.	light for oneself	
ibsisís-	VI.	c. to be lighted	አስበራ ::
ijaj-	I.	stop (intr.)	ቆመ ::
ijajis-	IV.	„ (tr.)	አቆመ ::
ijajisís-	VI.	c. to be stopped	አስቆመ ::
ijár-	I.	build, construct	ሰራ ::
ijāráḍ-	III.	„ for oneself	
ijarsís-	VI.	c. to be built	አሰራ ::
ijārsifáḍ-	XI.	get built for oneself	
ijārsifačís-	XII.	tell some one to get built	
ilál-	I.	look, look at. Cf. Som. il-ša, eye, and ilali, watch	አየ ::
ilāláḍ-	III.	inspect, look at	
ilālčis-	VIII.	shew	አሳየ ::
iranfáḍ-	IX.	forget	ረሳ ::
iranfačis-	X.	c. to forget	አስረሳ ::
Ītá-	I.	swell, be swollen. Conj. III.	አበጠ ::
iteís-	IV.	c. to swell	አሳበጠ ::
itis-	IV.	prohibit, prevent, stop	ከለከለ ::
isís-	VI.	c. to be stopped, etc.	አስከለከለ ::
áḍ-	IX.	stop, prevent	

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	Form.		
Īy-	I.	cry, shout, howl, crow. Cf. Som. ʻĪ-da, cry	ጮኸ ።
īyáḍ-	III.	call out (esp. of suppliants)	
īyasī́s-	VI.	c. to cry out, etc.	አስጮኸ ።

J

jabā́ḍ-	III.	be strong, hard, firm. Cf. adj. jabā	በረታ ።
jabeís-	IV.	strengthen, harden	አበረታ ።
jabeifā́ḍ-	IX.	make tight, tighten (*e.g.* the belt)	አጠበቀ ።
jaláḍ-	III.	like, love. Cf. n. jā́lala, love, and Som. jaʻeilka	ወደደ ።
jalačis-	IV.	c. to like, love	አስወደደ ።
jalqáb-	I.	begin. Cf. adv. jala, under, and qab-, seize	ጀመረ ።
jalqabsī́s-	VI.	c. to begin, be begun	አስጀመረ ።
jāms-	IV.	blind. Cf. adj. jāmā, blind	አሳወረ ።
jāmsī́s-	VI.	make blind	
jarjar-	II.	be hurried, hasten, rush	ተጣደፈ ።
jarjárs-	IV.	hurry, c. to rush	አጣደፈ ።
jarjarsī́s-	VI.	c. to hasten	አስጣደፈ ።
jeḍ-	I.	say, tell. Cf. Som. jeḍ	አለ ።
ječis-	IV.	c. to be told, explain, name	አሰኘ ።
ječisī́s-	VI.	” ” ”	
jelaḍ-	III.	be crooked, curved, bent. Cf. adj. jela	ጐበጠ ።
jelas-	IV.	curve, bend	አጐበጠ ።
jelasī́s-	VI.	c. to be curved, etc.	አስጐበጠ ።
jib-	I.	hate	ጠላ ።
jibisī́s-	VI.	c. to hate	አስጠላ ።

	Form.		
jīd-	I.	be damp, moist	ረጠበ :: ራሰ ::
jīs-	IV.	dampen, moisten	{ አረጠበ :: { አራሰ ::
jīsis-	VI.	c. to be damped	አስረጠበ ::
jīsisīs-	VI.	„ „	
jīsifáḑ-	XI.	„ „	
jig-	I.	collapse, crash down	ፈረሰ ::
jigs-	IV.	pull down, destroy	አፈረሰ ::
jigsīs-	VI.	c. to be pulled down	አስፈረሰ ::
jīl-	I.	be terrified at	ፈራ ::
jīlč̦-	VII.	terrify	አስፈራ ::
jilbeinfáḑ-	IX.	kneel. Cf. n. jilba and Som. jilib	ተንበረከከ ::
jilbeinfač̦īs-	X.	c. to kneel	አስበረከከ ::
jilbeinfač̦īsifáḑ-	XI.	„ „	
jir-	I.	be, exist. Cf. Som. jir	
jiráḑ-	III.	live, be	ኖረ ::
jiračis-	IV.	c. to be alive, preserve, keep safe	አኖረ ::

K

kā‘-	I.	rise up, start. Cf. Som. kā‘, wake up, rise	ተነሣ ::
kāáḑ-	III.	start, get up	
kās-	IV.	c. to rise or start, wake	አነሣ ::
kāsis-	VI.	„ „ „	
kā’-	I.	place, put. Conj. IV. Cf. Som. ka’ai, guide, lead	
kaḑáḑ-		beg, request, ask for	ለመነ ::
kaḑačis-	IV.	c. to beg	አስለመነ ::
kaḑač̦ifáḑ-	IX.	„ „	
kak-	I.	swear, take an oath	ማለ ::
kakáḑ-	III.	„ „ „	
kaksīs-	VI.	c. to swear	አስማለ ::
kaksifáḑ-	XI.	„ „	

	Form.		
kasas-	I.	accuse	ከሰሰ ::
kasasís-	IV.	c. to be accused	አስከሰሰ ::
kasasifáḍ-	IX.	” ”	
keiáḍ-	III.	put on (clothes)	አለበሰ ::
keiačis-	IV.	c. to put on	አስለበሰ ::
ken-	I.	give	ሰጠ ::
kenáḍ-	III.	entrust, deposit	
kenisís-	VI.	c. to be given	አሰጠ ::
kenisifáḍ-	XI.	” ”	
kīs-	I.	pay a fine	ካሰ ::
kīsis-	IV.	c. to be fined	አስካሰ ::
kolf-	I.	laugh	ሣቀ ::
kolfis-	IV.	c. to laugh	አሣቀ ::
kolfisís-	VI.	” ”	
kolfačis-	X.	” ”	
kor-	I.	be proud	ኰራ ::
kors-	IV.	make proud	አኰራ ::
korsís-	VI.	” ”	አስኰራ ::
kūf-	I.	fall. Cf. Som. kuf	ወደቀ ::
kūfis-	IV.	c. to fall	አስወደቀ ::
kufisís-	VI.	” ”	
kulá-	I.	be clean, pure. Conj. III.	ጠራ ::
kulkulá-	II.	be very clean, pure	
kuleís-	IV.	clean, purify	አጠራ ::
kulkuleis-	IV.	” ” well	
kuleifáḍ-	IX.	clean by oneself	
kut-	I.	pull to pieces, fray, cut to pieces	በጠሰ ::
kučisís-	VI.	c. to be pulled to pieces	አስበጠሰ ::

L

laḍ-	I.	give, feed	
lačis-	IV.	c. to be fed	አሰጠ ::
lačisís-	VI.	” ”	
lāf-	I.	be soft, weary, weak. Cf. adj. lāfa	ላላ ::

	Form.		
lāfis-	IV.	soften, loosen, slacken, neglect	አላላ ::
lak-	I.	leave, let alone (only in imper.)	
lakis-	IV.	leave, let alone, release	ለቀቀ ::
laká-	I.	count. Conj. III.	ቈጠረ ::
lakobsís-	VI.	c. to be counted	አስቈጠረ ::
lakobsifáḍ-	XI.	” ”	
lalab-	II.	cry a proclamation. Cf. n. lálaba	አዋጅ : ነገረ ::
lalabsís-	VI.	c. a proclamation to be cried	
lameís-	IV.	double. Cf. lama, two	ደገመ ::
lameifáḍ-	IX.	repeat	
leiyá- (yeilá-)	I.	feel shame. Cf. n. leiyo, shame. Conj. III.	አፈረ :.
leiyes-	IV.	make ashamed, shame	አሳፈረ ::
leiyasís-	VI.	” ” ”	
lejis-	IV.	break in, train animals. Cf. adj. leju, trained	ገራ ::
lejisís-	VI.	c. to be trained	አስገራ ::
liqeís-	IV.	lend. Cf. n. liqi, debt	አበደረ ::
liqeifáḍ-	IX.	borrow	ተበደረ ::
liqíms-	IV.	swallow. Cf. Som. liq, swallow, and laquā, throat	ዋጠ ::
liqimsáḍ-	V.	swallow oneself	
liqimsís-	VI.	c. to swallow, c. to be swallowed, give to drink	አስዋጠ ::
liqimfáḍ-	IX.	swallow	
liṭ-	I.	go in, enter, set (of the sun)	
lōl-	I.	quarrel, fight	ተጠላ ::
lōláḍ-	III.	” ”	
lōlčis-	VIII.	c. to quarrel, fight, send out to fight	አጠላ :: አወጋ ::

	Form.		
lōlá-	I.	rise, swell, be in flood	ጐረፈ ።
lōlás-	IV.	inundate, flood	አጐረፈ ።
lūgam-	I	bridle	ለጐመ ።
lūgamsís-	VI.	c. to be bridled	አስለጐመ ።
lugná-	I.	show cowardice. Cf. n. lugna, a coward. Conj. III.	
lugneịs-	IV.	make cowardly	አስፈራ ።
lugnóms-	IV.	„ „	
luqá-	I.	moult, fall to pieces, fray, be scratched. Conj. III.	ተመለጠ ።
luqis-	IV.	pluck, demolish, take to pieces	መለጠ ።
luqisís-	VI.	c. to be plucked, etc.	አስመለጠ ።
luqifáḍ-	IX.	draw (a sword), pull out (wood, paper, etc., from a pile)	መዘዘ ።

M

mačá-	I.	be drunk. Conj. III.	ሰከረ ።
mačeịs-	IV.	intoxicate	አሰከረ ።
mačeisís-	VI.	„	
madá-	I.	be sore, pricked, wounded. Cf. Som. mud, prick, spur. Conj. III.	ቍሰለ ።
madeís-	IV.	wound, prick, make sore	አቍሰለ ።
madeisís-	VI.	c. to be wounded, etc.	አስቍሰለ ።
mak-	I.	mix. Cf. adj. maka, mixed	አደበለቀ ።
makáḍ-	III.	mix for oneself	አቀላቀለ ።
maksís-	VI.	c. to be mixed	አስደበለቀ ።
maksifáḍ-	XI.	„ „	
ma(k)māk-	II.	tell a story, proverb. Cf. n. makmāksa and Som. mahmah, a proverb	ተረተ ።

	Form.		
ma(k)mā́ksís-	VI.	c. to tell a story, etc.	አስተረተ ።
malā́-	I.	burst (of an ulcer). Cf. n. malā̆, pus, ulcer	መገለ ።
malā̆s-	IV.	force out pus, clean an abscess	አመገለ ።
malā́sis-	VI.	c. to be cleaned	አስመገለ ።
mar-	I.	bind, bandage. Cf. Som. mar, tie	ጠመጠመ ።
marsís-	VI.	c. to be bound, etc.	አስጠመጠመ ።
mā̆r-	I.	pardon, cure	ማረ ።
mā̆rsís-	VI.	c. to be pardoned, cured	አስማረ ።
marā́ḍ-	I.	be foolish, mad. Cf. n. marātu, a fool	አበደ ።
marā́č̣- marā̆č̣is-	IV.	make mad, madden	አሳበደ ።
marag-	I.	plaster with mud	ለሰነ ።
maragáḍ-	III.	" " " oneself	
maragsís-	VI.	c. to be plastered	
maraṭ-	I.	choose, select	መረጠ ።
maraṭáḍ-	III.	" " for oneself	
marač̣is-	IV.	c. to be chosen	አስመረጠ ።
mariáḍ-	III.	consult, take counsel. Cf. n. mari, advice	ተማከረ ።
mariač̣ís-	IV.	c. to consult	አስመከረ ።
maṭan-	I.	be joined together, attached	ተጠጋ ።
maṭans-	IV.	fix, attach	አስጠጋ ።
maṭanfáḍ-	IX.	" "	
miā́-	I.	be savoury, taste pleasant. Cf. adj. miā, sweet, and Som. mā'an, fresh, sweet. Conj. III.	ጣፈጠ ።
mieís-	IV.	flavour, sweeten, season	አጣፈጠ ።
mieifáḍ-	IX.	" " "	
mieifačís-	X.	c. to be sweetened	
mīdag-	I.	be fair, beautiful, pleasing	አማረ ።

	Form.		
mīç̌-	I.	wash (clothes, not body)	አጠበ ፡፡
mīç̌áḍ-	III.	wash.	
mīç̌isís-	VI.	c. to be washed	አሳጠበ ፡፡
miç̌isifáḍ-	XI.	„ „	
miç̌ír-	I.	twist, wring	ጠመዘዘ ፡፡ ፡፡
mīčírsís-	VI.	c. to be twisted	አስጠመዘዘ
miç̌omfáḍ-	XI.	make friends with. Cf. n. miču, a friend	ተዛመደ ፡፡
miç̌omfačís-	X.	arrange friendship between, c. to be friends	አዛመደ ፡፡
mīḍ-	I.	hurt, oppress, injure	ጐዳ ፡፡
misisís-	VI.	c. to be hurt, etc.	አስጐዳ ፡፡
mījan-	I.	weigh	መዘነ ፡፡
mijansís-	VI.	c. to be weighed	አስመዘነ ፡፡
mō-	I.	conquer, govern. Cf. n. moti, lord, king	ገዛ ፡፡
mōáḍ-	III.	administer in person	
mōsís-	VI.	c. to be governed, appoint governor	አነገሠ ፡፡ አስገዛ ፡፡
mōsifáḍ-	XI.		
mōsifačís-	XII.	c. some one to be made governor	አስነገሠ ፡፡
muç̌uç̌áḍ-	III.	slip	
muç̌uç̌eís-	IV.	c. to slip	አደጠ ፡፡
muç̌uç̌eifáḍ-	IX.	slip	
mud-	I.	tighten a girth, girth	አጠበቀ ፡፡ ቀነተ ፡፡
mudisís-	VI.	c. to be girthed	አስጠበቀ ፡፡ አስቀነተ ፡፡
mūg-	I.	doze, feel drowsy	አንቀላፋ ፡፡
mugsisís-	VI.	c. to doze	
muká-	I.	reflect, ponder. Conj. III.	ተከዘ ፡፡
mukeís-	VI.	c. to reflect	አስተከዘ ፡፡
muláḍ-	III.	be discovered, revealed, become visible	ታየ ፡፡
mulis-	IV.	discover, reveal	አሳየ ፡፡

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	Form.		
mulifáḍ-	IX.	show, reveal	
mulisifáḍ-	XI.	c. to be shown, revealed	
mur-	I.	cut	ቈረጠ ።
muráḍ-	III.	„ for oneself	
mursís-	VI.	c. to be cut	አስቈረጠ ።
murmur-	II.	cut to bits	ቈራረጠ ።
murmuráḍ-	III.	„ „ for oneself	
mūrod-	I.	file, rasp	ሞረደ ።
mūročis-	IV.	c. to be filed	አስሞረደ ።

Ñ

nā-	I.	start, tremble, shy. Cf. Som. niḫi, nah, frighten, c. to tremble	ደነገጠ ።
nāsis-	VI.	c. to start, etc.	አስደነገጠ ።
nabab-	I.	read	ነበበ ።
nāfáḍ-	III.	be crippled, maimed. Cf. adj. nāfa	ሽባ ፡ ሆነ ።
nāfis-	IV.	c. to be crippled, cripple	ሽባ፡አደረገ ።
nagad-	I.	trade, be a pedlar	ነገደ ።
naná-	I.	turn (intr.). Conj. III.	ዞረ ።
naneís-	IV.	„ (tr.)	አዞረ ።
naq-	I.	pour, sprinkle	ጨመረ ።
naqsís-	VI.	c. to be poured, etc.	አስጨመረ ።
naqsifáḍ-	XI.	,, ,, ,,	

Ñ

ñāḍ-	I.	eat. Cf. Som. ‘ūn	በላ ።
ñāčis-	IV.	feed, c. to eat	አበላ ።
ñāčifáḍ-	IX.	,, ,,	

O

ō’-	I.	be warm	ሞቀ ።
ō’is-	IV.	make warm, heat	አሞቀ ።

	Form.		
ō'ifáḓ-	IX.	warm oneself at (with ébida, fire)	
ō'isifáḓ-	XI.	make warm, c. to be warmed	አስሞቀ ::
obá́s-	IV.	water, give drink to	አጠጣ ::
obā́sifáḓ-	XI.	c. to be watered, etc.	አስጠጣ ::
obs-	I.	endure, be patient, support	ታገሠ :: ጨከነ ::
obsisís-	VI.	make patient, console, encourage	አስጨከነ ::
obsifačís-	X.	c. to be patient, condole with	አስታገሠ ::
obsīsifáḓ-	XI.	make patient	
odeis-	IV.	give news, relate. Cf. n. odu, news, and Som. oḓon, recount, relate	አወራ ::
odeifáḓ-	IX.	ask for news, inquire	ወሬ: ጠየቀ::
ōf-	I.	drive (animals)	ነዳ ::
ōfáḓ-	III.	„ in person	
ōfsís-	VI.	c. to be driven	አስነዳ ::
ol-	I.	pass the noon. Cf. Som. ol, to bivouac in heat of noon	ዋለ ::
olč-	VII.	c. to stop at noon, entertain at noon	አዋለ ::
olčisís-	VIII.	c. to be entertained at noon, etc.	አስዋለ ::

Q

qab-	I.	have, possess, take hold of. Cf. Som. qab, qabo	ያዘ ::
qabáḓ-	III.	grasp, catch, hold, possess, circumcise	ገረዘ ::
qabačis-	IV.	c[illegible] be grasped, etc. [illegible] circumcised	አስያዘ :: አስገረዘ ::
qabsís-	VI.	[illegible] „ „	

	Form.		
qadád-	I.	cover, thatch	ከደነ ::
qadā̆čis-	IV.	c. to be covered, etc.	አስከደነ ::
qajeil-	I.	be straight	ቀጥ : አለ ::
qajeilč-	VII.	straighten	ቀጥ : አደረገ ::
qajeilčis-	VIII.	c. to be straightened	አቀና ::
qā̆l-	I.	sacrifice, slaughter. Cf. Som. qā̆l	አረደ ::
qā̆láḍ-	III.	sacrifice, slaughter, in person	
qalačis-	IV.	c. to be slaughtered	አሳረደ ::
qalčisifáḍ-	XI.	„ „ „	
qalab-	I.	feed, supply with provisions	ቀለበ ::
qalabsís-	VI.	c. to be fed	አስቀለበ ::
qalad-	I.	despise, sneer at, deride	ቀለደ ::
qalačis-	IV.	c. to be derided	አስቀለደ ::
qalbeifáḍ-	IX.	have in mind, call to mind, remember. Cf. n. qalbi, mind. Som. qalbi, and Ar. قلب	ልብ : አደረገ ::
qalbeifačís-	X.	remind	ልብ:አስደረገ :: አስታወሰ ::
qamas-	I.	taste	ቀመሰ ::
qamasís-	VI.	c. to be tasted	አስቀመሰ ::
qaqab-	I.	arrive	ደረሰ ::
qaqabsís-	VI.	c. to arrive	አስደረሰ ::
qar-	I.	sharpen	ሳለ ::
qaráḍ-	III.	„ in person	
qarsís-	VI.	c. to be sharpened	አሳለ ::
qarsifád-	X.	„ „ „	
qaṭá-	I.	punish	ቀጣ ::
qaṭā̆sís-	VI.	c. to be punished	አስቀጣ ::
qilensá-	I.	blow (of the wind.) Conj. III.	ነፈሰ ::
qiṭeís-	IV.	smooth, flatten, arrange, make equal. Cf. adj. qiṭei, straight, exact, equal	አስተካከለ ::

	Form.		
qiteisís-	VI.	c. to be smoothed, etc.	
qopá-	I.	be ready, prepared. Conj. III.	ተሰናዳ ::
qopeís-	IV.	get ready, prepare	አደራጀ :: አሰናዳ ::
qopeisís-	VI.	c. to be prepared	አስደራጀ ::
qopeisifáḍ-	XI.	prepare, for oneself	
qor-	I.	harden, congeal	ረጋ ::
qot-	I.	plough. Cf. Som. qod, dig, excavate. Cf. n. qoto, an axe	አረሰ ::
qočis-	I.	c. to be ploughed	አሳረሰ ::
qočifáḍ-	IX.	,, ,,	
qočifačǐs-	X.	” ”	
qočīsifáḍ-	XI.	” ”	
qūf-	I.	be satiated, satisfied	ጠገበ ::
qufs- qubs-	IV.	satisfy, satiate	አጠገበ ::
qubsís-	VI.	c. to be satisfied	አስጠገበ ::
qufá-	I.	cough. Cf. Som. qufā	ሳለ ::
qufāsis-	VI.	c. to cough	አሳለ ::
qusáḍ-	III.	be economical, economise	ቈጠበ ::
qusačis-	IV.	c. to economise, save	አስቈጠበ ::

R

raf-	I.	sleep	ተኛ ::
rafis-	IV.	c. to sleep	አስተኛ ::
rakáḍ-	III.	be distressed, sad. Cf. n. rako, difficulty	ቸገረ ::
rakis-	IV.	distress, sadden, annoy, worry	አስቸገረ ::
rakačis-	IV.	c. to be distressed, etc.	
rakas-	I.	be cheap	ረከሰ ::
rakasís-	IV.	make cheap, cheapen	አስረከሰ ::

	Form.		
rará-	I.	be hung up. Cf. Som. răr, hang in trees, from ira, up, + rá-	
rarárs-	IV.	hang up, suspend	አንጠለጠለ: ሰቀለ ::
rarāfáḍ-	IX.	hold up for inspection	
rauwáḍ-	III.	be finished, ended	ጨረሰ ::
rauwaç̌is-	IV.	finish, end	አስጨረሰ ::
reib-	I.	flog, beat	መታ ::
reibsís-	VI.	c. to be beaten or trodden out (in threshing)	አስመታ :: አስወቃ ::
rīg-	I.	scrub, rub, polish	አበሰ ::
rōb-	I.	rain. Cf. Som. rōb	ዘነበ ::
robsīs-	VI.	cause, bring rain	አዘነበ ::
rōm- **roqom-**	I.	tremble, shake	ተወዘወዘ ::
rōmisís- **roqomsís-**	VI.	c. to tremble or shake	አንቀጠቀጠ :: አወዛወዘ ::
rukut-	I.	strike, beat	መታ ::
rukuç̌is-	IV.	c. to be struck, etc.	አስመታ ::

S

sagad-	I.	worship, pray	ሰገደ ::
sagaç̌is-	IV.	c. to worship, pray	አሰገደ ::
sagaç̌ifáḍ-	IX.	" " "	
sakál-	I.	hobble animals	ሰከለ ::
sakalç̌is-	VIII.	c. to be hobbled	አሰከለ ::
salfáḍ-	III.	respect. Cf. n. salfi, a line	አፈራ ::
salfaç̌is-	IV.	fill with awe, impress	አሳፈራ ::
salpáḍ-	III.	be light, disgraced. Cf. adj. salpa, light, humble	ቀለለ ::
salpis-	IV.	lighten, disgrace	አቀለለ ::
salpisifáḍ-	XI.	c. to be lightened, disgraced	አስቀለለ ::

	Form.		
sām-	I.	plunder, ravage. Cf. n. sāmi	ተሻመ :: ቀማ ::
sāmáḍ-	III.	plunder, ravage	
sāmsís-	VI.	c. to be plundered	አሻመ :: አስቀማ ::
sāmsifáḍ-	XI.	" "	
sasáb-	II.	collect, unite	ሰበሰበ ::
sasābáḍ-	III.	" " in person	
sasābsís-	VI.	c. to be collected	አሰበሰበ ::
sei'-	I.	think	
sīm-	I.	meet	ተቀበለ ::
sīmáḍ-	III.	" in person	
simsís-	VI.	c. to be met	አስቀበለ ::
sīq-	I.	move (intr.)	ኧልፈ:አለ::
sīqs-	IV.	" (tr.)	ቀነቀነ ::
sīqsís-	VI.	c. to be moved	ኧልፈ : አስደረገ ::
sīrb-	I.	play music, sing, dance	ዘፈነ ::
sīrbáḍ-	XI.	" " " "	
sīrbisīs-	VI.	c. to play, sing, etc.	አዘፈነ ::
sob-	I.	tell lies, deceive	አበለ :: ዋሸ ::
sosob-	II.	flatter, cheat. Cf. Som. sasabo, beguile	አባበለ ::
sobsis-	VI.	c. to be deceived	አስተባበለ ::
soç̌ō-	I.	be shaken, shifted, be moved. Conj. III.	ተነቀነቀ ::
soç̌ós-	IV.	shake, disturb, puddle (mud)	አወዛወዘ ::
soç̌ōfáḍ-	IX.	move (tr.)	
sodáḍ-	III.	fear. Cf. n. sodā, fear	ፈራ ::
sodāç̌is-	IV.	frighten	አስፈራ ::
sōf-	I.	plane, smooth (wood)	ላገ ::
sōfsís-	VI.	c. to be planed	
sok-	I.	desert, run away	ሸሸ ::
sokisís-	VI.	c. to run away	አሸሸ ::

	Form.		
sōm-	I.	fast. Cf. Som. saim and صام	ጦመ ::
soná-	I.	be arranged, ready. Cf. adv. sonán, much, very. Conj. III.	ተሰናደ ::
soneís-	IV.	arrange, prepare, mend	አሰናደ ::
sōq-	I.	dig, adze	ቈፈረ :: ጠረበ ::
sōqáḍ-	III.	” ” in person	
sōqsís-	VI.	c. to be dug, adzed	አስቈፈረ :: አስጠረበ ::
sōqsifáḍ-	XI.	” ” ”	
sor-	I.	feed (animals)	ቀለበ ::
sorsís-	VI.	c. to be fed	አስቀለበ ::
sorsifáḍ-	XI.	” ”	
sukúm-	I.	rub	አሸ ::
sukumsís-	VI.	c. to be rubbed	አሳሸ ::
sukumsifáḍ-	XI.	” ”	
suksuk-	II.	trot	ሶመሶመ ::

Š

šār-	I.	dismiss from office	ሻረ ::
šūm-	I.	appoint to office	ሾመ ::

T AND Ṭ

tā’-	I.	sit, reside, remain. Conj. IV.	ተቀመጠ ::
tāáḍ-	III.	sit down	
teisis-	VI.	c. to sit down, purge	አስቀመጠ ::
teičis-	VI.	” ” ”	
teisifáḍ-	XI.	offer a chair to	
tā‘-	I.	be, become, be fitting	ሆነ ::

	Form.		
tabáḍ-	III.	play, joke, amuse oneself. Cf. n. tapa	ተጫወተ ::
tabačis-	IV.	c. to play, etc.	አጫወተ ::
ṭāf-	I.	write	ጣፈ ::
ṭāfsisís-	VI.	c. to be written	አስጣፈ ::
ṭamaq-	I.	baptise	ጠመቀ ::
ṭamaqsís-	VI.	c. to be baptised	አስጠመቀ ::
tarsá-	I.	be torn, split	ተቀደደ :: ተሰነጠቀ ::
tarsás-	IV.	tear, split	ቀደደ :: ሰነጠቀ ::
tarsāsifáḍ-	XI.	c. to be torn	አስቀደደ ::
ṭenáḍ-	III.	be small, become small. Cf. adj. ṭena	አነሰ ::
ṭeneís-	IV.	diminish, make small	አሳነሰ ::
ṭeneifáḍ-	IX.	reduce, diminish	
ṭerá-	I.	smell nasty, stink. Conj. III.	ገማ ::
ṭereis-	IV.	c. to stink	አገማ ::
ṭereisisís-	VI.	„ „	አስገማ ::
tigs-	IV.	guard, watch (animals)	ተጋ :: አገደ ::
tigsís-	VI.	c. to be guarded	አሳገደ ::
tigsisís-	VI.	„ „	
tigfáḍ-	IX.	guard	
tigsifáḍ-	XI.	c. to be guarded	
tol-	I	suit, be fit, be meet. Cf. Som. tolmonen, be good	በጀ ::
tolč-	III.	arrange, make fit, fashion, make	አበጀ ::
tolčisís-	VIII.	c. to be arranged, etc.	አስበጀ ::
tolfáḍ-	IX.	make, fashion	
tolčifáḍ- tolčisifáḍ-	XI.	c. to be made, etc.	
tuf-	I.	spit	ተፋ ::
tufáḍ-	III.	spit on, despise	ናቀ ::

	Form.		
tūl-	I.	heap up, accumulate. Cf. Som. tūl and تل Cf. n. tulu, hill	ከመረ :: ቊለለ ::
tūláḍ-	III.	heap up for oneself	
tulčis-	VIII.	c. to be heaped up	አስከመረ ::
tulδisís-	VIII.	„ „	አስቊለለ ::
tum-	I.	strike, beat, pound, hammer, thrash. Cf. Som. tuman and Tumal tribe. Cf. tumtu, a blacksmith	ጥመጥመ :: ቀጠቀጠ :: ወቃ ::
tumáḍ-	III.	stab, punch, pound	
tumsifáḍ-	XI.	c. to be hammered, pounded, etc.	አስቀጠቀጠ :: አስወቃ ::
tūq-	I.	touch. Cf. Som. tugi, touch, press	ነካ ::
tuqsís-	VI.	c. to be touched	አስነካ ::
tur-	I.	wait	ቈየ ::
tursís-	VI.	keep waiting, delay	አስቈየ ::
tursifáḍ-	XI.	„ „ „	
ṭurá-	I.	be dirty. Conj. III. Cf. adj. ṭuri, dirty	አደፈ ::
ṭureís-	IV.	dirty, soil	አሳደፈ ::

U

úis-	IV.	give clothes to, clothe. Cf. n. úfata, clothes (used as cognate acc.)	አለበሰ ::
ūisís-	VI.	c. to be provided with clothes, c. to be clothed	አስለበሰ ::
ūfáḍ-	IX.	wear clothes, dress	ለበሰ ::
ūisifáḍ-	XI.	clothe	
ulfāḍ-	III.	be heavy, honoured, respected. Cf. n. úlfina, honour, respect	ከበደ :: ተከበረ ::

	Form.		
ulfeís-	IV.	make heavy, honour, respect	አከበደ :: አከበረ ::
ūm-	I.	create. Cf. Som. ūman, created	ፈጠረ ::
ur-	I.	bore a hole in, pierce. Cf. Som. wāren	በሳ ::
ursís-	VI.	c. to be pierced	አስበሳ ::
urgā́-	I.	be fragrant, smell pleasant. Conj. III.	ሸተተ ::
urgeís-	IV.	perfume, scent (tr.)	አሸተተ ::
urgeifáḍ-	IX.	sniff, smell	
urgeifaç̌ís-	X.	c. to smell, be scented	
urguf-	I.	shake. Cf. Som. hurguf	አራገፈ ::
urgufsís-	VI.	c. to be shaken	አስራገፈ ::
utā́l-	I.	leap, jump	ዘለለ ::
utālčis-	VIII.	c. to leap	አዘለለ ::
utub-	I.	support, prop up, sustain	ደገፈ ::
utubsís-	VI.	c. to be supported	አስደገፈ ::

W

waç̌-	I.	make a din, noise	
wačisís-	VI.	c. to make a noise	አንጫጫ ::
wād-	I.	roast	ጠበሰ ::
wāčis-	IV.	c. to be roasted	አስጠበሰ ::
wāčisís-	VI.	,, ,,	
wām-	I.	call	ጠራ ::
wāmáḍ-	III.	,, in person	
wāmsís-	VI.	c. to be called	አስጠራ ::
wāmsifáḍ-	XI.	,, ,,	
warā́b-	I.	fetch, carry water. Cf. Som. warā'bi, quench thirst, give to drink	ቀዳ ::
warābsís-	VI.	send to fetch water	አስቀዳ ::
warā́n-	I.	wound, stab (of a spear, knife, thorn, etc.) Cf. n. warāna, a lance	ወጋ ::

	Form.		
waras-	I.	inherit, succeed to	ወረሰ ፡፡
warasís-	VI.	c. to inherit	አስወረሰ ፡፡
wareíg-	I.	vow, offer	ሳለ ፡፡
wareigsís-	VI.	c. to be vowed, offered	
wareír-	I.	flee, run away, shy, be seized with panic. Cf. Som. werar attack	ደነበረ ፡፡
wareírs-	IV.	put to flight, ambush. Cf. n. wareira, an ambush	አስደነበረ ፡፡
weidis-	IV.	sing. Cf. n. weidu, a song	ዘፈነ ፡፡
weidisís-	VI.	c. to sing	አስዘፈነ ፡፡
weidisifáḍ-	XI.	,, ,,	
weiy-	I.	be better, improve (intr.)	ተሻለ ፡፡
weiyis-	IV.	make better, improve	አሻለ ፡፡

Y

yā-	I.	be in flood, flow fast, crowd	ጐረፈ ፡፡
yās-	IV.	c. to flow, flood, drive in a crowd	አጐረፈ ፡፡
yāsis-	VI.	,, ,, ,,	
yāb-	I.	ride, mount	
yābáḍ-	III.	,, ,,	
yābsís-	VI.	c. to ride, be ridden	አስቀመጠ ፡፡
yābsīsifáḍ-	XI.	,, ,, ,,	
yād-	I.	consider, calculate	አሰበ ፡፡
yādáḍ-	III.	have in mind, call to mind	
yādačis-	IV.	c. to consider, remind	አስታወሰ ፡፡
yădačifáḍ-	IX.	,, ,, ,,	

ENGLISH—GALLA

A

abandon	ḍīs-, gaḍís-, gat-
able, be	dandā-
abound	gūt-, baiyáḍ-, hor-
abuse	arábs-
accept	qab-, fuḍ-
accompany	gageís-
accumulate	tūl-
accuse	kasas-
accustomed, be	bar-
ache	ḍukub-, bōwafáḍ-
acid	gargár-, bīrmáḍ-
acid, turn	ḍangagá-
add	dabal-, naq-, fūf-
adjure	adar-
adjust	qiteis-. Cf. arrange
administer	mō-
adorn	bareičis-, gonf-
advise	gors-
adze	sōq-
afflict	hūb-
agree	woliti tā‘-, arāman-, gamad-, ei jeḍ-
ail	ḍukub-
allow	lak-, ḍīs-, łakis-, qāli ken-, feqādi ken-
ambush	wareirs-
amuse oneself	tabáḍ-
anger	ḍeikamsís-. Cf. annoy
angry, be	ḍeikam-, dalan-
annoy	ḍib-, rakis-, ḍeikamsís-
anoint	dīb-
answer	deibis-
appeal to	hīmáḍ-
appear	bā-, mulaḍ-
appoint	šūm-, mōsís-

approach	ḍiáḍ-
arrange	tolč-, qopeis-, soneís-, qiteís-, belhati goḍ-
arrive	gā-, qaqab-, gal-, sein-
ascend	ol bā-
ashamed, be	leiyā́-, salfáḍ-
ask	gāf-, kaḍáḍ-, adar-, odeifád-, bareifáḍ-
astonished, be	dinqifáḍ-
attached, be	maṭan-
attack	wareírs-
awake	kās- (tr.), damaq-
awe	salfačī́s-

B

bad, go	bad-
bandage	mar-
baptise	ṭamaq-
bark	dūt-
bathe	ḍīq-
be	ta‘-, jir-
bear	dā-, ḍal-, goḍáḍ-, obs-, bāḍ-
beat	rukut-, reib-, tum-
beautiful, be	bareíd-, mīdag-
beautify	bareičis-
become	tā‘-
beg	kaḍáḍ-
beget	ḍalč-, goḍáḍ-
begin	jalqab-
believe	aman-
bend	dabs-, jelas-
bent, be	dab-, jelaḍ-, guguf-
betray	gan-
better, be	weiy-, faiy-, ç̌āl-
beware of	eigaḍ-
big, be	gudaḍ-
bind	ḫīḍ-, mar-
bite	ç̌inin-, id-
bitter, be	ḫaḍā́-
blacken	guračis-, dukaneī́s-
bleed	ḍīg-
bless	eibis-
blind	jāms-
blossom	darā́r-

blow	afū́f-, qilensā́-
boil	damf-, afeíl-
bore	ur-, ḍib-, rakis-
born, be	ḍaláḍ-
borrow	liqeifáḍ-, eirgifáḍ-
bound	utā́l-
break, (intr.)	ç̌ab-, ç̌ɪṭ-, bulā́-, jig-
„ (tr.)	ç̌abs-, jigs-, buleís-
breathe	afūra fuḍáḍ-, afūra bāfáḍ-
bridle	lūgam-
bright, be	ɪf-
bring	fɪd-
„ up	gudifáḍ-, gudis-
broad, be	balaḍ-
broaden	balis-
bud	biqil-
build	ijār-
burn	gub-
burst	malā́- (of an ulcer). Cf. break
bury	auwā́l
buy	bɪt-

C

calculate	yād-, lakā́-
call	wām-, ječisís-
calumniate	ẖāmáḍ-
camp	safar-, būfáḍ-
can	đandā-
cancel	dɪg-
capture	bōji-
card	id-
care, take	eigáḍ-, ẖubáḍ-
carry	bāḍ-
catch hold of	qab-
cease from	boqóḍ-
change	gedar-
chatter	waç̌-
cheap, be	rakas-
cheat	gowoms-
choose	marat-
circumcise	qabáḍ-
clarify	baqs-

clean	kuleís-, hār-
clean, be	kulā́-
clear up	ç̌ām- (weather)
cleave	falaṭ-
climb	ol bā-, ira bā-
close	ç̌ūf-
clothe	ūis-
cold, be	dilalā́-, ḍamóḍ-
collapse	jig-
collect	sasā́b-, buáḍ-, funā́n-, tūl-, woliti qab-
collide with	gufā́ḍ-, wol rukut-
come	ḍūf-
command	ajaj-, abṓm-
communicate	beiksis-, barsís-, hīm-
complete	fīṭ-, rauwačis-
completed, be	ḍūm-, fīṭ-, rauwáḍ-
conceal	ḍoks-
conduct	geis-
confiscate	hā́r-
confuse	mak-
congeal	qor-
conquer	mō-
consider	yād-, muká-
console	obsisis-
construct	ijā́r-
consult	mariáḍ-
consume	ñā́ḍ-, ḍūm-
content	gamačī́s-
contented, be	gamad-
contribute	hīrp-
converse	hā́sā́'-
cook	bilčéis-, afeịl-, wā́d-, tolč-
copy	fakeís-, akeís-
cork	ç̌uqál-
cost	bā́s-
cough	qufā́-
count	lakā́-
cover	ā́f-, ç̌uqál-, ç̌ūf- qadā́d-
covet	hauw-, gumjā́-
coward, be	lugnā́-
crack	baqaq-
crash down	jig-
create	ūm-

crippled, be	nâfáḍ-
criticise	qalad-
crooked, be	dab-, jeláḍ-
cross	çei-
crouch	guguf-
crowd	yā-
cry, crow	īy-, bō-
cultivate	qot-
cure	faiyis-, mār-
curse	abār-, arábs-
curve	dabs-, jelas-
cut	mur-, kut-, hād-, hâm-

D

damage	baleis-
damaged, be	bad-, çīṭ-
damp, be	jīd- ; damp (tr.), jīs-
dance	sīrb-
dark, be	dukaná-
darken	dukaneís-, guračis-
deceive	gowóms-, sob-
decorate	gonf-
decrease	hi'ráḍ- (intr.)
,, (tr.)	hi'ris-, ṭeneis-
defeat	dili goḍ-
delay	bubul- (intr.), tursís- (tr.)
delivery, take	galfáḍ-
demolish	jigs-, luqis-
depart	adeim-, kā'-
deposit	kenáḍ-
descend	bu-
desert	sok-, baqaḍ-
desire	feiḍ-, barbād-, hauw-
despise	qalad-, tufáḍ-, ṭeneís-
destroy	dīg-, jigs-, buqis-
detain	tursís-
deteriorate	ẖāmáḍ-
die	du-
dig	sōq-
diminish	ṭeneís-
dip cup in water	budúks-
dirty, be	ṭurā-

dirty	ṭureīs-
discover	ărgáḍ-, mulis-
discovered, be	muláḍ-, ărgam-
disgrace	salpis-
dismiss	ari-, buqis-, gaḍís-, šár-, adeimsís-
disobey	gan-, dīd-
distant, be	fagáḍ-
distinguish	foáḍ-
distressed, be	rakáḍ-, ḍib-
divide	hir-, hirmáḍ-
do	goḍ-
double	lameís-, dačás-
doze	mug-
draw	ărkis-, warăb- (water), luqifáḍ- (sword)
dream	abjoḍ-
dress	ūis-, ufáḍ-
drink	ḍūg-, obăs-, liqimsís-
drip	č̣ob-, č̣oč̣ob-
drive	ōf-
drowned, be	liqims-, ñăḍ- (in passive)
drunk, be	mačá-
dry	gogs-
dry, be	gog-

E

eat	ñăḍ-
economise	qusaḍ-
educate	gudis-, gudifạ́ḍ-, barsís-
enable	dandeisís-
encourage	abdačis-, obsisís-
end	ḍūm-, fīṭ-, rauwaḍ-
endure	obs-
enjoy	gamad-
enlarge	gudis-, balis-
enough, be	gă-, qūf-
enrage	ḍeikamsís-
enter	gal-, aseín-, liṭ-
entertain	bulč-, olč-
envy	hinắf- ; cf. covet
equalise	qiṭeis-
escape	baqaḍ-, bă-
escort	gageịs-, daqsís-

examine	barbād-
exceed, excel	çāl-
excommunicate	abár-
exercise	areičis-
exhausted, be	ḍūm-, daḍab-
exile	dabárs-
exist	jir-
expedition, go on	dul-
explain	ječisís-, argisís-
extend	ḍeiris-
extinguish	ḍāms-
extract	būqis-

F

fail	bad-
fair, be	mīdag-
fall	kūf-, jig-
fan	(h)afárs-
far, be	fagáḍ-
fast	sōm-
fat, get	çōm-, furdáḍ-
fatten	çōms-, furdis-
fear	sodáḍ-
feed	ñāčis-, qalab-, laḍ-, sor-
ferment	boká-, bilčáḍ-
ferry over	çeisis-
fetch	fīd-, waráb- (water)
fight	lōl-, dūl-
file	mūrod-
fill	gūt-, gučisís-, budúks- (a jar)
find	argáḍ-
fine	kīs-
„ be	hapáḍ- (thin)
„ become	çām-
finish (tr.)	fīṭ-
finished, be	fīṭ-, rauwaḍ-, ḍūm-
firm	jabáḍ-
fit, be	tol-, tā‘-
fix	dāb-
flatter	sosob-
flavour	mieís-
float	dāk-

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flog	reib-, garaf-
flood	lolás-, yā-
flower	darár-
fly	baris- (birds), fīg-, baqáḍ-, sok-, wareír-
foam	ḫomačá-
fold	dačás-
follow	hordof-
fond of, be	jaláḍ-
fool	gowóms-
forbid	ḍōw-, itis-, ijajis-
forget	iranfáḍ-
forgive	mār-
fragrant, be	urgá-
fray	čīṭ- (intr.), kut-
free	fūr-, bās-, hīk-
freeze	gor-
friends, make	mičomfáḍ-, firomfàḍ-
full, be	gūt-

G

gain	būfáḍ-
generate	ḍalç̌-
germinate	biqil-
gird, loins	ḫīḍáḍ-
girth	mud-
give	ken-, lāḍ-
go	adeím-, ḍaq-, kāʻ , bā-
govern	mō-
grab	but-
grasp	qabáḍ-
graze	ḍeid-
grease	dīb-
grieve	gad-, bō-, fārs-
grind	dāk-, tum-
groan	ād-, īy-
grow	gudáḍ-, biqil-
grumble	gungum-
guard	eig-, tigs-, jiračis-
guide	argasís-

H

hammer	tum-
hand back	deibifád̥-
hang	fanis-, ira rārs- (rarárs-)
happen	tā‘-
hard, be	jabād̥-
harden	jabeís-, qor-
hate	jib-
have	qab-
headache, have	bōwafád̥-
heal	faiyis-
heap up	tūl-
hear	d̥agá-
heat	ō’is-
heavy, be	ulfád̥-
help	gargār-, bīrmád̥-
hide	d̥oks-
hinder	d̥ōw-, itis-
hit	rukut-
hobble	sakál-
hold	qab-, qabád̥-
hold up	rarāfád̥-
hole, make	ur-, fulás-
honour	ulfeís-
hope	abdád̥-
hot, be	ō’-, gub-
howl	īy-
hungry, be	beilá-
hunt	adams-
hurry	jarjar-, arifád̥-, daf-
hurt	mīd̥-, godá-

I

ill, be	d̥ukub-
ill, make	d̥ukubs-
ill, speak	ẖāmád̥-
ill-treat	mīd̥-, cf. injure
illumine	ibs-
imitate	fakeís-, akeis-
implore	kad̥ád̥-

impoverish	hūb-
imprison	ẖīḍ-
improve	weiy- (intr.)
increase (intr.)	gudáḍ-, danáḍ-, baiyáḍ-
,, (tr.)	dabal-, gudis-, daneís-, baiyis-
inflated, be	bokok-
inform	barsís-, barsifáḍ-, odeís-
,,	argisís-, hím-
inherit	waras-
injure	godā́-, mīḍ-, badal-, hūb-
inquire	bareifáḍ-, gāfaḍ-, ẖubáḍ-, odeifáḍ-
inspect	ilāláḍ-
insult	arábs-
intend	yād-, kajeil-, feiḍ-
interpret	dubisís-
interview	dubifáḍ-
intoxicate	mačeís-
introduce	galč-, aseinsís-
inundate	lolā́s-
invite	wām-
irritate	ḍeikamsís-, dalansís-
irritated, be	ḍeikam-, dalan-
issue	bā-

J

jealous, be	hinā́f-
join (tr.)	woliti fūf-, maṭā́ns-
joined, be	wol qabā́ḍ-, maṭan-
joke	tabáḍ-
judge	farad-, faračis-
jump	utā́l-

K

keep	qab-, tursís-
kill	ajeís-
kindle	bobeís-
kindled, be	bobā́-
kiss	ḍungáḍ-
kneel	jilbeinfáḍ-

knock	rukut-; — against, gufáḍ-
knot	gudumf-
know	beik-

L

lacking, be	hi'ráḍ-, hāf-
lame, be	hokol-
lament	fārs-
laugh	kolf-
lead	geis-, ārkis- (a horse)
lean on	heirkáḍ-
leap	utál-
learn	bar-, ḍagá-
leave, let	ḍīs-, gaḍīs-, lakis-
leaven	bokeís-
left over, be	hāf-, hambis-
lend	liqeị́s- (mutuum), eirgis- (commodatum)
lengthen	ḍeiris-
lessen	ṭeneị́s-
let out	bās-, fur-
level	qiṭeis-
levy	bāsis-
libel	guračis-, ḫāmáḍ-
lick	aráb-
lie down	č̦īs-
lie, tell	sob-
lift	kās-, fuḍ-
light (tr.)	ibs- (light), bobeị́s- (fire)
light, be	salpáḍ-, bari- (dawn), Īf- (bright)
lighten (tr.)	salpis-
,, (intr.)	Wāqaiyo inbalaqeisei = it —ed
lighted, be	bobá-
like	jaláḍ-
like, be	fakáḍ-
limp	hokol-
listen	dagá-, dageifáḍ-
live	tā'-, jiráḍ-
load	fei'- (animals)
long, be	ḍeiráḍ-, tur- (time)
look	ilál-
loose	hīk-, fur-, gaḍís-, lakis-, lāfis-

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lose	ḍabsís-, gat-
lost, be	ḍab-, bad-
love	jaláḍ-
lower	būs-, gadi goḍ-

M

mad, be	marā́ḍ-
madden	marāčis-
magnify	gudis-
maimed, be	nāfáḍ-
make	goḍ-, tolč-
many, be	baiyáḍ-, danáḍ-
marry	heirums-, fuḍ-, heirumsís-
marvel	dinq-, dinqifáḍ-
measure	safar-
meet	wol ārg-, sīm-, maṭáns-
melt (intr.)	baq-
mend	tolč-, eirb-, fūfsifáḍ-
milk	elm-
mind, have in	qalbeifáḍ-, yādáḍ-
miss	gat-
mistake, make	bad-, baleisa goḍ-
mix	mak-, wol mak-
moult	luqā́-
mount	yāb-, ira tā'-
mourn	fārs-, gad-, bō-
move	soč̣ó-, sīq-, fuḍ-, hīk-
mow	hā́m-, mur-
muddy, make	boreís- (water), ḍoqeís-
multiply	hor-, baiyaḍ-
murmur	gungum-
music, play	sīrb-, afúf-

N

name	ječisís-
narrate	odeís-
narrow, be	ḍipáḍ- ; make —, ḍipis-
nasty, smell	ajā́-, ṭerā́-
nature, relieve	ala bā́-, cf. purge
near, be	ḍi- ; bring —, ḍieís-
need	barbād-, barbač̣is-

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neglect	**lā́fis-**
news, ask for	**odeifáḑ-**
nice, smell	**urgā́-, miā́-**
night, pass	**bul-**
noise, make	**wač̦-**
noon, pass	**ol-**
notice	**qalbeifáḑ-**
numb	**hā́dočis-**
numbed, be	**hā́dōḑ-**
number	**lakā́-**
numerous, be	**baiyáḑ-, danáḑ-**

O

oath, take	**ǩak-**
obey	**ḑagā́-**
obtain	**argáḑ-**
offend	**mīḑ-, badal-, dalansī́s-**
offer	**wareíg-**
office, appoint to	**šūm-**
oil	**dīb-**
old, grow	**dulṓm-**
open	**ban-**
oppress	**mīḑ-, godā́-**
order	**abṓm-, ajaj-**
overflow	**lolā́-**

P

pack (mule)	**fei'-**
pain	**ḑukub-, bōwafáḑ-**
paint	**dīb-**
paralyse	**hā́dočis-**
pardon	**mā́r-, ḑī́s-**
pass	**dā́rb-; — water, finčā́-**
patch	**eirb-**
patience, have	**obs-**
pay	**bā́s-; — a fine, kīs-**
penetrate	**fulā́s-**
perfume	**urgeís-**
perspire	**dafq̦-**
pick up	**funā́n-, buáḑ-**
pieces, fall to	**luqā́**

pierce	fulás-, ur-
pity	gad- (grieve)
plane	sōf-
plant	ḍāb-
plaster	marag-
play	tabáḍ-, sīrb-
pleasant, taste	miá-
please	gamačis-, tol-, mīdag-
pleased, be	gamad-
plentiful, be	gūt-, hor-
plough	qot-
pluck	luqis-
plunder	sâm-
point out	barsifáḍ-, ārgisís-
polish	hāq-, rīg-
ponder	muká-
possess	qab-
pound	dāk-, tum-, buleís-
pour	naq-, bufáḍ-
pour over (intr.)	dangalá-
praise	galateifáḍ-, jaj-
pray	sagad-
prefer	jaláḍ-
prepare	qopeis-, soneís-
preserve	jiračis-
press	č̣umf-
prevent	ḍōw-, itis-
prick	madeís-
proclaim	lalab-
produce	goḍáḍ-, biqilč-
profit	būfáḍ-
prohibit	ḍōw-, itis-
prop up	utub-
prosper	hor-
proud, be	kor-
proverb, tell	makmák-
pull	ārkis-
pull out	luqifáḍ-
pull to bits	kut-
pull up	būqis-
punish	qaṭá-
pure, be	kulá-
purge	ol bās-, teisis-

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purify	kuleís-
push	ç̌unqū́rs-
put	kā'-, goḍ-, geis-
put away	fageís-, fageifáḍ-
put down	būs-, būfáḍ-
put on	keiáḍ-, (clothes)
put out	ḍāms- (light)
put up	bulç̌- (guest)
putrefy	ajā-

Q

quarrel	wol lōl-, wol dīd-
question	gāfáḍ-
quick, be	daf-, areifáḍ-
quiet, be	ç̌áluma jeḍ-, ç̌al jeḍ-

R

raid	dūl-, sā́ms-
rain	rob-
raining, stop	ç̌ām-
raise	kās-, fuḍ-
rasp	mūrod-
ravage	sānı-
read	nabab-, dubis-
ready, be	qopā́-, sonā́-
reap	hām-, mur-
rear	gudis-, gudifáḍ-
rebel against	gan-, dīd-
receive	fudáḍ-, galfáḍ-
reconcile	arā́rs-; be —ed, arārám-
recover	weiy-, faiy-
refine	buqs-, kuleís-
reflect	mukā́-
refuse	dīd-
regret	gad-
relate	odeís-
relationship, form	firomfáḍ-
release	hīk-, fur-, lakis-
rely on	aman-
remain	hāf-, hambifáḍ-, tā'-, tūr-
remember	qalbeifáḍ-, yādáḍ-

remind	qalbeifačís-, yādačis-
remove	bās-, kās-, dabā́rs-, fageís-
renew	ḫāreís-
repair	tolč-, cf. arrange
repeat	dabal-, lameifáḍ-
reply	deibis-
report	odu fīd-, odeis-
repose	raf-, āragalfáḍ-
request	kaḍáḍ-
require	barbā́d-, barbačis-
resemble	fakáḍ-
reside	tā’-
respect	ulfeis-, salfáḍ-
rest	āra galfáḍ-, boqoḍ-
restore	deibis-
return (intr.)	deibi-
reveal	mulis-, mulifáḍ-
revealed, be	muláḍ-
revile	arabs-
rich, be	hor-
ride	yāb-
ripe, be	bilčáḍ-, gog-
ripen	bilčeis-
rise	kā’-, lolā́-
roar	ād-, īy-
roast	wād-
rob	ḫat-
roll	gangaláḍ-
„ over (tr.)	gangalč-
root up	buqis-
rub	sukū́m-, rīg-
ruin	dīg-
run	fīg-, areid-
run away	baqáḍ-, wareír-, sok-
rush	jarjar-, yā-

S

sacrifice	qāl-
sad, be	gad-, rakáḍ-
saddle	fei’-
salute	ārka fuḍ-
satisfied, be	quf-

satisfy	qubs-, qufs-
save	qusaḑ-, faiyis-, jiračis-
savoury, be	miá-
say	jeḑ-, hīm-
scatter	bītíms-
scent	urgeis-, foli fúḑ- (of a dog)
scourge	garaf-, reib-
scratch	hoq-
seal	atam-
search	barbád-
season	mieis-
see	ărg-, ilál-
seek	barbád-
seem	fakáḑ-
seize	qab-, qabáḑ-, bōji-
sell	gurgur-
send	eirg-, ari-, ḑaqsís-
separate	fō-, gargar băs-, gargar fageís
set (sun)	līṭ-, ḑi-
settle	tă'- (sit)
sew	hoḑ-
shake (intr.)	rōm-, soç̌ó-
„ (tr.)	soç̌ós-, urguf-
shame, feel	leiyá-
share	hiráḑ-, hirmáḑ-
sharpen	qar-
shave	hăd-
shine	īf-
shoot up	biqil-
shorten	gabábs-
shout	īy-
show	ārgisís-, agarsís-, mulis-
shut	çuf-
shy	nā-, damaq-
sick, be	ḑukub-, didig- (vomit)
silent, be	çaluma jeḑ-, çal jeḑ-
sing	weidis-, sīrb-
sink	gadi līṭ- (sun); gadi fagáḑ-, gadi hi'ráḑ- (water)
sit	tā'-
skin	raro ira bás-
slacken	lāfis-
slaughter	qāl-

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sleep	raf- ; be —y, mūg-
slip	muç̌uç̌áḍ-
slow, be	sūtu jeḍ-, sū́tuma jeḍ-
small, be	ṭenáḍ-
„ make	ṭeneís-
smash	buleís-, ç̌aç̌ábs-
smear	dīb-
smell	urgeifáḍ-
smile	seiq-
smoke	ār-, tūt- (pipe)
smooth	baṭeís-, sōf- (plane), sōq- (adze), qiṭeís- (level)
snatch	but-
soft, be	lāf-
soften	lāfis-
soil	ṭureís-
sore, be	madá- ; make —, madeís-
sort out	fō-
sour, be	ḍangagá-
sow	faç̌ás-, bītíms-
speak	dubáḍ-, hīmáḍ-
spend	bās-
spill	dangalás-
spin	fō-
spit	tuf-
splice	fūfsifáḍ-
split, be	baqaq-, tarsá-
„ (tr.)	baqáqs-, tarsás-
spoil	baleís-
spoilt, be	bad-, ç̌īṭ-
spread	āf-
sprinkle	fīrfīrs-
squander	bālageís-
squeeze	ç̌umf-
stab	warán-, tum-
stagnant, be	ç̌īs-
stain	tureís-
stand	ḍābáḍ-, ijaj-
start	kạ̄‘-, nā-, damaq-
starve	beileis-
stay	tur-, tā’-
steal	ḫat-
stew	afeíl-
stick together	maṭáns-

sting	**id-, ñáḍ-**
stink	**ajá-, ṭerá-**
stop (intr.)	**ijáj-, ḍābáḍ-**
„ **(tr.)**	**ḍōw-, itis-, ijajis-**
„ **raining**	**ç̌ām-**
„ **up**	**ç̌uqāl-**
stories, tell	**makmák-, sob- (lie)**
straight, be	**qajeil-, siri tā‘-**
straighten	**siri goḍ-, qajeilč-**
strengthen	**jabeís-**
stretch	**ḍeiris-, ārkis-, dīrīrs-**
„ **oneself**	**dīrīrfáḍ-**
strike	**rukut-, tum-**
stumble	**gufáḍ-**
subscribe	**hīrp-**
succeed to	**waras-**
suffice	**gā-**
suit	**tol-, tā‘-**
sulk	**dalan-**
support	**utub-, (h)eirkis-, obs-**
suppurate	**malá-**
surpass	**ç̌āl-**
surprised, be	**dinqifáḍ-, surprise = dinq-**
survive	**hāf-**
suspend	**fanis-, rarárs-**
swallow	**liqíms-**
swarm	**gūt-, woliti qabam- (be collected together)**
swear	**kak- ; — at, arábs-**
sweat	**dafq-**
sweep	**hār-**
sweet, be	**miá- ; sweeten, mieís-**
swell	**ītá-, bokok- (with air)**
„	**lolá-, yā- (rivers)**
swim	**dāk-**

T

take away	**fuḍ-, bās-**
„ **hold of**	**qab-**
„ **in**	**galč-**
„ **over**	**galfáḍ-, ira fuḍáḍ-**
tales, tell	**makmák-**
talk	**dubaḍ-, hāsá-**

taste	qamas-
teach	barsís-
tear	baqáqs-, tarsás-
tell	hīm-, jeḍ-
terrified, be	jīl-; terrify, jīlč-
thank	galateifáḍ-
thatch	ajeír-
thick, be	furdáḍ- ; thicken, furdis-
thin, be	hapáḍ-, huqáḍ- (of people)
think	sei'-, yād-, fakáḍ- (seem)
thirsty, be	ḍeibóḍ-
thrash	reibsís-, tum-, tumsifáḍ-
throw	dārbáḍ- ; — away, gat-
thunder	gungum-
tie	ḫīḍ-
tighten	jabeís-, ārkis-
tired, be	daḍab-, lāf-
touch	tūq-
trade	nagad-
train	lejis-
tread on	eijeḍ-
tremble	rōm-
trip up	gufáḍ-
trot	suksuk-
trouble	ḍib-, rakis-
trust	aman-
try	ilál-
turbid, be	borá-
turn (intr.)	naná-, gor- ; — over, garagál-
„ (tr.)	naneís- ; — over, garagalç̌-
turn out	tāʻ-
„ „ (tr.)	ala bās-
twist	mičīr-

U

uncover	mulis-, ban-
understand	beik- ; nā-galeira, I —
undo	hīk-, fur-
undress	úfata bās-
unload	feiumsa hīk-
unsaddle	kora ira hīk-
uproot	buqis-

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upset	**dangalās-, garagalč- (turn upside down)**
use	**goḍ-**
useful, be	**tol-, ija qab-**

V

vex	**ḍib-, rakis-, ḍeikamsís-**
visible, be	**muláḍ-, ārgam-**
vomit	**didig-**
vow	**wareíg-**

W

wait	**tur-, eig-**
wake	**damaq- (intr.), kās- (tr.)**
want	**barbā́d-, feiḍ-**
war, go to	**dūl-**
warm, be	**ō'- ; warm, ṓ'is-**
warn	**gors-**
wash	**ḍīq- (hands, etc.), mīč̣- (clothes)**
waste	**baleís-, bītims-, bālageís-**
watch	**eig-, tigs-**
water (tr.)	**obā́s-, ḍugsís-**
,, **dip up**	**budū́ks-**
,, **fetch**	**warā́b-**
,, **pass**	**finč̣ā́-**
weak, be	**lāf- ; weaken, lāfis-**
wear	**ufáḍ-**
weed	**aram-**
weep	**bō-**
weigh	**mījan-**
well, be	**faiy-, tol-**
,, **make**	**faiyis-**
wet, be	**jīd- ; wet (tr.), jīs-**
whiten	**adeís-**
widen	**balis- ; be wide, baláḍ-**
winnow	**bubis-, (h)afárs-**
wipe	**hāq-**
wish	**barbā́d-, feiḍ-, jaláḍ-**
wonder	**dinqifáḍ-**
work	**hojéḍ-**
worn out, be	**č̣īṭ-**

worry	rakis-, ḍib-
worse, grow	ḫamáḍ-, ç̌āl-
worship	sagad-
worth, be	bās-
wound	warán- (stab), madeís-
wrap up	mar-, qadád-
wring	mič̣ír-
write	ṭáf-, ç̌āf-
wrong	ḃadal-

Y

yell	īy-

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VOCABULARY

ENGLISH—GALLA

This short Vocabulary is believed to contain all of the common words, while a few phrases have been added such as will be found useful in conversation. A full Vocabulary would have needed a special book to itself, and many words have been omitted as of no great utility.

It was considered more practical to include many words which are obviously of an Amharic and Arabic origin, but which are indispensable to the student as expressing ideas which otherwise it would be difficult to represent in Galla without being pedantic or unintelligible. In many cases the Amharic is given side by side with the Galla, where the Amharic is currently used by the Gallas themselves to the exclusion of their own native word. The Gallas who are in touch with Europeans and the larger markets have not unnaturally adopted many words not only of European but also of Amharic origin. The source of the word has not been indicated as such is rather a matter for a larger work. Many cross-references have been given in order that the literal meaning of a word may be seen.

A

about	(round —) cf. vb. nanā́-, turn, go round.
	(concerning) cf. wā, affair ; dubi, talk ; wā ḫatōta nati-hīmei, he told me — the thieves.
	(nearly) — 3, gara sadi tau ; aka sadi tau ; kan akana sadi ; gara sadi fakāta.
above	— the tree, mūka guba, mukara.
abscess	īta (swelling) ; how is your —? īni-keí atám?
abundant	danu, baiyei.
abuse	araba, arabsu ; cf. vb.
Abyssinia	bīya Sidāma ; bīya Hábaša.
Abyssinian	Sidāma ; Hábaša.

accident, by	akásūma; akásumán; akanumán; or vbal. phrase; otu inbeikín; otu iyādín; otu inqalbeifatín; qalbi ingodatín; beikeiti mīti, etc.
according to	— their work, aka hoji-sáni.
account	dubi (tale); hasābi (figures).
accurate	liki, wol qiṭei; or use vb. qajeil-, be straight; siri.
accusation	kisi.
ache	ḍúkuba.
across	— the river, lagara.
active	gamna, č̣olei (esp. animals).
adopted	— son, ilma hārma (breast).
	— daughter, íntala hārma.
advice	gūrsa, mari.
adze	qoto.
affair	wā, dubi.
affection	jálala.
afrasāta	dili, idil (levy on district for some crime).
after	— me, nā-bodei; nā-dūka; nā-dūba.
	— 12 noon, gūya walaka ač̣i.
afterwards	gúlana, bodei; gara bodei; eger; kana ač̣iti; siač̣i.
again	lamu, lamafa.
against	— the rock, ḍaga-ra, ḍaga-rati.
	— them, gara isāniti.
age	what is your —? ḍalōni-keí meika? ḍalōta-kei meika?
aged	dulōma (old), jārsi, jārti (old man, woman)
agent	wānā, wakīli.
ago	2 months —, jīa lamán ha'ra.
	how many years —? ha'ra wagā meika taa?
	long ago, bara baiyein turei; bara gudán taei; gudā turei; dur dur. tureira.
agreement	wili, qurti.
aid	gargārsa; bīrmač̣u (in war).
air	qilensa; bubei (wind).
alive	is he —? lubu kesa jira?
all	húnduma, hunda (with all the variations: húndinu, hundumtu, hundúmtinu, etc.).
almost	ṭeno hāfei; I — died, nánduan turei; ṭiqof otu induin hāfei.

alone	kopa, koba ; I —, ani kopa-kīya ; ani kopā́n ; ani kopa-kōti.
along	— the road, kara būkei.
aloud	sagalei gudaḍā́n (with a loud voice) ; or vb. I talk —, ani gúdisein dubaḍa.
already	he has — sent ; dura eirgei-ó ; eirgéir-ó.
alright !	gāri, tolei, bai', hā-tau, māltu nā-ḍibei ? (with pleasure).
also	— s ; — mò ; —simó.
although	yō, "if" . . . . . . — li.
altogether	it was — spoilt, mátuma inbadei ; I — refuse to give you, mátuma sinkenu.
always	gāfa (sīa, yaro, yō) húnduma ; harā́f bori ; barābarā́n.
ambush	he laid an —, díngata rúkutei. wareira ; díngata iti-ḍūfei.
Amharic	afā́n Sidāma ; Amareña.
among	kesa ; gidu.
amusement	tapa ; taba.
ancient	mofa ; the —s, wara duri.
and	308 = diba sadīfi sadeít.
	maize and barley, bokolṓf gārbu.
	buy me barley, maize and wheat, gārbū́s bokolós qámadī́s nā-bīti.
anger	ḍeikamsa, dalansu (sulky).
animal	hori (domestic), binensa (wild).
ankle	ijo mīla.
annually	wagā húnduma ; waga wagāti ; barabarán.
another	kámbira ; bira.
answer	melā̌ši.
ant	rīrma, rīma, white —.
	mīṭi, small black —.
	guonda, jāmā, driver.
ant-bear	auwal-dīgesa.
antelope	bīčei, oribi.
	borōfa, reed-buck.
	bósonu, bush-buck.
	gadamsa, kudu.
	krupei, dik-dik.
	quorqei, hartebeest.
	sāla, oryx.
	warābo, water-buck.
apart	gargar ; garágara.

Arab	Áraba; Arabic, afán Áraba.
arm	hārka; —ful, kāsu. —pit, bōbā.
arms	mīa.
army	ẖari (levy *en masse*).
around	cf. vb. nanā́-, turn.
arrow	ṭīya.
article	wā; —s, mīa.
ascent	tabā; irā́olei.
ashes	dārā ébida.
at	— Burei, Bureiti; is he — home? Mana jira?
at last	bodei, duba.
aunt	adāda.
avaricious	ḏōgna; —ness, ḏognūma
away	ala (outside); go —! sōki.
awkward	gōwa.
axe	qoto (pl. qotōwan).

B

baboon	jaldesa; jaljesa.
baby	muča ḏalatu; muča hārma.
back (n.)	ḏugda.
backwards	bodei; gara bodei; dūba.
bad	gaḏei (physically); ẖamā (morally).
badly	it burnt me —, bada nā́-gúbei.
bag	qalqalo (goat-skin). karaṭīti (cloth). keiša (sack).
baggage	mīa; — animal, agā́sasi.
bald	molu.
ball	ijo (lit. knot in wood), kuāsi.
bamboo	sī́mala; leimā́n.
bank	qárqara (river).
barley	gārbu.
basket	mudai (v. small for cash); agálgali (small for bread, cotton); gūbo (for measuring grain); gómbisa (for storing grain).
bay	dāmā.
beads	çali.
beans	bā́qela.

beard	areida.
beast	binensa (wild) ; hori (domestic).
beautiful	bareidu ; beauty, bareíduma.
because	use, (1) a past part. ; (2) kanā́f, kanāfan = therefore ; (3) wān . . . -f.
bed	sirei.
bee	kanīsa ; — hive, gágura.
beer	fārso.
before	(conj.) otu, with 2nd pers. imper. neg.
	(adv.) duri ; kanā́n dura.
	(prep.) — me, nā-dura ; nā-fuldura.
beginning	jalqaba.
behind	bodei ; gara bodei. Cf. after.
	— the house, mana dūba or dūka.
bell	daúweli.
bellows	būfa.
belly	gara.
below	jala ; gadi ; goda.
belt	sábata (sash) ; cartridge —, zināra.
bent	daba ; jela ; hoko.
beside	— me, nā bira ; nā būkei.
besides	— this, kana maléi.
best, better	which is — ? kan weiya māli ?
	what had I — do ? māl goču nā́-weiya ?
	he is —, weiyaeira.
	it is the best, hundara ç̌āla.
between	gidu, gedu.
beyond	ač ; gara ač = over there.
Bible	Maṭāfa (maç̌āfa) qedūsi.
big	guda.
bird	símbiro ; — of prey, alati.
bitter	haḍā́.
black	gurača ; — slave, šanqila ; — ness, guračūma.
blacksmith	tumtu.
bladder	afūfa.
blanket	úfata ḍamoča = clothes for cold.
blessing	eiba.
blind	jā́mā́.
blood	ḍíga ; — red, dīma halu.
blue	gurača wā́qaiyo = sky —.
blunder	baleisa.
blunt	dōma ; it has no edge, qara inqabu.
board	sanqā (plank).

boat	bidru (canoe), jelba.
body	ḍagna; dead —, reifa.
boil	ḍulà (ulcer).
bold	jaba; jagna; korma.
bone	lafei.
book	maṭâfa; maç̌âfa.
boot	kopei; kobei (sandal, shoe).
both	lač̣u.
bottle	ṭarmūsi.
bough	damei mūka.
boundary	dāri, kilili.
bow	ida (weapon).
bowl	buqei, qento (gourds); hālo (v. big gourd); gábatei (wooden); sáhini (tin).
box	sáṭini; ḅidru (canoe).
boy	mūç̌a (up to 7); gūrba (lad).
bracelet	bitâo; bitâwa.
brave	jagna; korma.
bread	budeina (thin); dâbo (thick); mátino (unleavened chupatti).
breadth	bá'lina, gara (stomach). what is his —? garansa māli?
breakfast	qūrsi.
breast	hārma; qoma (chest).
breath	afūra.
bribe	gubo.
bride	músiro; —groom, mísiro.
bridge	nora.
bridle	lúgama.
brigand	gâdu.
brim	afán; hiḍi (lip).
broad	ba'la.
broom	ṭáraga; hârtu.
brother	obolesa; — in law, sodá.
brown	magāla.
bruise	īta (swelling).
bucket	bāldi; bāli; járdali.
bud	biqiltu, fuḍā.
buffalo	gafarsa.
bug	geirgo.
bull	qotīyo.
bullet	ṭíyiti (cartridge).
burden	bāa (man's).

bush	miesa.
bush-buck	bósonu.
but	garu ; lākin ; qofa ; amó ; yo taei ; maléi.
butter	ḍaḍā.
butterfly	bīlača.
buttock	huḍu ; tâfa.
button	qulfi.
by	(agent) -tu, -ti ; (instrumental) -ni, -n, -dán.
	= near, bira ;
	he entered by the door, kara bálbela galei.

C

cabbage	râfu ; gómana.
calculation	lakobsa (counting) ; hasâbi.
calf	jabi ; wâti ; — of leg, sarba.
camel	gālâ.
camp	sáfara.
candle	ibsa (light) ; fânūsi (lamp).
cannon	madfi ; marfi.
canoe	bidru ; jelba (boat).
canvas	šara.
captive	bōju (in war).
caravan	gâzi.
	where has our — camped? gâzikeiña esa būfátani?
	godansa (nomads with flocks).
carcase	reifa.
care	hubi ;
	I don't —, ani gidi inqabu ; mâltu nâ-ḍibei?
carefully	sonán ; qalbiḍán.
	be careful of, eigaḍu ; sonân hubaḍu.
carpenter	ṭarabdu.
carpet	menṭâfi.
cart	gâri.
cartridge	ṭíyiti.
castor-oil	qobo.
cat	aduri.
cattle	hori ; sâwan ; lōn (herd).
cause	sábabi.
certain	it is —, ḍugāḍa ; ḍúguma.
chaff	íbiqi, ábaqi.

chain	sansálata ; 2 men tied together = qoraña.
chair	bírčuma ; wámbari.
chalk	bólalei.
chance	aiyāna ; by—, akásuma ; akasumán ; akanumán.
character	ámala ; qalbi.
	servant's —, wáraqata gálata.
charcoal	çelāti.
charm	ṭalsam ; qoriça gádidu.
cheap	rákasa.
cheek	boko ; — bone, madi.
chest	qoma.
chicken	wiçi ; soko hindānqo.
chick-pea	šúmbura.
chief	šūmi (village) ; qoro (district) ; aba bīya ; moti.
„ (adj.)	guda, wānā.
child	mūča ; children, ejolei.
chisel	qíriṭi.
Christmas	Gana.
church	beteskāna ; mana Wāqaiyo.
civet	triñi.
claw	qensa.
clay	sūpei.
clean	kúlkulu, baiesa.
cleanliness	kulkulūma.
clever	beika ; gamna ; afšāla.
cleverness	beíkuma ; gámnuma ; afšáluma.
cliff	aleiya.
cloth	Abu Jedi (shirting) ; old —, mofa.
clothes	úfata ; weiā = the toga or šama.
cloud	dumesa.
clover	sídisa.
cock	korma handānqo.
cockcrow, at	yō handānqo íyitu.
coffee	buna, qíšera (clean) ; dūda (in berry).
cold	(n.) ḑāmoça ; (adj.) qábana (of water, etc.) ; dílala (of weather).
cold in head	ūtalo.
colt	ilmo fārda.
companion	híria ; guodaña.
compensation	kīsi (fine) ; gūma (blood-money).
complaint	Īya ; kisi ; dubi.

complete	gūtu (full); cf. vb. ḍūm-, be ended.
compliments	give him my —, isā̆niti nagā̆ nā̆-hīmi.
condition	wuli; liki.
confused	your speech is —, dubinkei wol makā̆ḍa; cf. vb. mak-, mix.
consent	qā̆li (word); faqā̆da.
content	gámada.
contract	wuli; wili.
contrary, on the	laki = by no means. Do not wait, but go, inturín maléi ḍaqi.
conversation	dubi; dubaču.
cook	abā̆ ito; waṭbeiti.
copper	nā̆si.
cork	būši; qadā̆da (cover).
corn	qámadi (wheat); bokolo (Indian corn); bisinga, misinga (millet).
corpse	reifa.
correct	liki, wol qitei, siri.
correctly	likiti, siriti.
cost	gati.
cotton	jīrbi; — thread, fōa jīrbi; kiri.
cough	qūfa.
countless	kítila, hōma.
country	bīya.
cover	qadāda.
cow	sāa; lōn = herd.
coward	lugna.
crest	gūtu (of bird).
crime	ç̌ubu.
crocodile	nāča.
crooked	daba; jela; hoko.
crop	mákara.
crow	arāgesa.
crowbar	dijno.
cruel	ḫamā̆; he is —, ini gara jabesa namati; cf. stomach.
cubit	ḍúnḍuma.
cunning	afšā̆la; —ly, afšā̆lumaḍán.
cup	finjāla; sīni; kubāya.
custom	sirā̆ta (usage).
— house	bari, kela.
— duties	kuotei (hoof-tax), animals; fāna (sole-tax), men.

D

daily	gūya (sīa, yaro, gāfa) húnduma.
damp	jīda (adj.); jī́duma (n.).
dark	gurača; magāla.
darkness	dúkana.
daughter	íntala; mūča dūrba; íntala dūrba.
dawn	sūbi; at —, sūbiḍān, bari, bariti; cf. light. Cf. phrases, yō báriu, when it is light; otu lafti inbarín, before the earth is light.
day	gūya.
	at daylight, yo lafti īfei; barāka yo báriu.
—after to-morrow	iftán; gaftikán; gafakán.
— before yesterday	ḍengada maléi; kaleisa maléi ḍengada.
deaf	dūda.
death	dua.
debt	liqi; idā; gati.
	I owe 100$, gati biri ḍiba na-ra jira.
deceitful	soba; walawaltu.
decision	fardi.
deep	gūtu; guda.
den	holka (nest).
descent, steep	irángadei.
devil	seítana (magician).
dew	qora.
diarrhœa	albāti; cf. ala, outside, and vb. bā-. Have you —? sī al bāsa?
difference	what is the —? atamiti adán bāa?
different	gargar, garágara (separate); kopa (alone).
	this and that are —, kunīf kana kopāḍa.
difficult	rako, ḍipu, ç̌inqi.
	Galla is —, afán Óromo dafei inqábamu.
	the road is —, karán nama ḍiba.
difficulty, with	giditi (by force).
dik-dik	krupei.
dinner	hīrbāta.
dirt, dirty	ṭuri.
distant	fago.
distinct	my house is —, mániko namati mīdaga.
ditch	bōo bešāni; jálesi (irrigation).

doctor	**ogesa** (clever); **hakīmi**; **namni toko kan qoriča beiku.**
dog	**sarei**; wild —, **yeiyi.**
dollar	**biri**; **qarši** (silver).
donkey	**harei.**
door	**bálbela**; **kara**; **bari.**
double	**dača lama** (two-fold).
dove	**gūgei.**
down	**gadi**; **goda.**
drawers	**surei**; **libalma.**
dream	**abju.**
drizzle	**tīfu.**
drop	**ç̌oba**; **fītensa** (raindrops).
drunkard	**mačoftu.**
dry	**goga.**
duck	**mardūfa** (cloth).
duiker	**krupei.**
dust	**awāra**; **bīyo** (loose earth); **qinqani** (from worm-eaten wood).

E

each	**húnduma** (all, every); **tokò toko**, **taka taka**, **koba kobāti**, **matā matāti** (by heads); **matā matāsāniti.**
each other	**wol.** They went with —, **isāni (woli) wojin adeiman.**
ear	**gura.**
early	**yaro gāri**; **yaro baiesati**; **yarōti**; **likiti.**
— in the day	**gánama**, **bari gánama.**
ear-ring	**gūtiča**, **amārti gura**, **lōti.**
earth	**lafa** (the — or ground); **bīyo** (loose —).
east	**boro**, **boru** (the dawn); **mīrga** (left — in some districts).
easy	**tola**; **baiesa.** It is not difficult, **nama inḑibu.**
edge	**hīḑi** (lip); **fīṭei** (top, point); **qárqara**; **qarei.** the knife has no —, **qara inqabu.**
egg	**hanqāqu.**
eight	**sadeít**; 8th, **sadeitafa**; 18, **koda sadeīt**; 80, **sadeítama**; 800, **ḑiba sadeít.**
either . . . or	**yōkan** (**hōkan**, **yōki**, **yōkis**) . . . **yōkan.**
elbow	**ç̌íqili.**

elder	angafa (as opp. to younger).
elephant	ārba.
eleven	koda toko.
empty	dūwa.
enceinte	ulfa ; rīma (animals).
enclosure	dala, gibi (esp. of a governor or chief).
end	ḑūma, dāri (boundary) ; fīṭei (point, top).
enemy	dīna (heretic). Are you two enemies? Lōla wol ira qabdu? Cf. quarrel.
engine	mákina.
entertainment	dígisi ; ḑānga (at festivals) ; maṭā́'a (present of food on road).
equal	wol qiṭei.
escort	eigdu (guard) ; gegeisa (complimentary).
Europe	bīya Faranji.
European	Faranji.
even	— li ; even if, yō . . . —li.
evening	towards —, gálgela. Cf. phrases ama ḑieira, ḑiu gaeira, diuḑā́f ḑiateira, the sun is nearly down.
every	húnduma ; everywhere, lafa húnduma.
exact	wol qiṭei (equal to each other).
— ly	siriti ; likiti.
except	maléi (after word governed).
excrement	fārdo (horse, donkey, mule, rhino, elephant). udā́n (man, lion, cat, mouse, hyæna, leopard). ḑoqei (cattle). qébero (sheep, duiker).
expedition	dūla.
experience	oguma (manual skill as doctor, craftsman).
explanation	hīka.
exterior	ala (outside) ; ḑagna (body).
eye	ija ; — brow, ñāra ; —lash, bali ija.

F

fable	makmāksa.
face	bīfa ; fūla (forehead).
faithful	kan amánamu.
family	gōsa ; qomo ; sañi (seed).
famine	beila.
far	fago.

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fast	he went —, dádafei adeimei; he ran —, guda fīgei.
fast (n.)	sōma.
fat (adj.)	fūrda.
fat (n.)	ḍaḍā (butter); mora (suet).
father	abā; — in-law, sodā.
fatigue	cf. vb. daḍab.-
favour	gálata. Please do me a —, wān gálata nāgoḍi ádarā.
fear	sōda.
feast	dígisi; ḍānga; cf. festival.
feather	bali.
female	ḍaltu.
fence	dala.
festival	aiyāna wagā.
few	ṭeno. A — men came, namni yartu ḍūfei. They were —, isán murāsa túrani. A — ran away, murāfni baqátani.
field	qotīsa (ploughed); baji (uncultivated); bakei (meadow); māsi (fallow).
fierce	ḍeíkama, sodáčisa.
fifteen	koda šan.
fifth	šanafa; 50, šántama.
fight	lōla.
file	móroda (rasp).
filthy	ṭuri.
finger	qūba.
fire	ébida.
firm	jabā; jabāta.
first	dura; tokōfa.
fish	kortumi; fishermen, jari kan kortumi qabu.
five	šan, šani; 500, ḍiba šan.
flame	labōba ébida; bobā = live ember.
flat	wol qiṭei.
flax	tālba.
flea	tafki.
flood	lōlā.
flour	dāku.
flower	darāra.
fly	titīsa; — whisk, fāç̌o, fāç̌a.
foal	ilmo fārda; in—, rīma.
foam	homača.
food	ñāta; galā (provisions); miḍáni(grain).

fool	marātu (mad); gōwa (stupid).
foot	mīla; on —, mīlán.
force	humna (strength); by —, giditi, humnán, gidiḍán. Cf. gid ínjiru, there is no compulsion, *i.e.* it does not matter.
ford	malka.
forehead	fūla.
foreigner	keísuma (guest); álaga (friendless). He is a —, ini wara bar garāti; ini nama bīya Ormāti.
forest	ç̌āka, búsona.
fork	šuka.
formerly	dur; duri; dur dur; duri durīyo.
fortune	aiyāna; cf. luck and omen.
forty	afúrtama.
forward	dūra; gara dūra; gara fuldūra.
four	afúr; 4th, ārfafa, afurafa. It is a four-year-old, ārfaç̌a taeira.
fowl	handānqo; handāqo; hindāqo.
Friday	Jemāta.
friend	híria (companion); miču, fira (relation).
from	ira; bira; -ra; -ti; kesa; -ḍá.
front, in	dūra; fuldūra.
frontier	dāri; kílili.
froth	homača.
fruit	ija mūka.
full	gūtu; fully-grown, gaesa.
funeral	auwāla (burying).
furrow	bōo.
future, in	siáč; kana ač; egā siáč; siači bɔdei. Cf. vb. ḍūf-, come.

G

gain	bua', ija (fruit).
Galla	Óromo; Gala. — language; afán Óromo.
game	tapa, taba (play); binensa (wild).
garden	atākelti.
garlic	qúlubi.
generous	ārja.
ginger	jinjíbila, jijínbila.

giraffe	sātauwa.
girdle	sábata (sash).
girl	dūrba ; intala.
girth	muda ; árkisa.
glass	bírç̌iqo (tumbler).
	šurubei (decanter).
	of ilāli (self view, *i.e.* mirror).
glue	hapei (gum).
goat	reiti ; rei'ei, he —, korbesa reiti.
God	Wāq ; Wāqni ; Wāqaiyo. Cf. phrases, Rabin isini hā-lātu ! May God give you ! Rabin isini hā-ārgisīsu ! May God show you (the right) !
goitre	huḍā besani.
gold	warqei.
gonorrhœa	ç̌obṭo.
good	gāri ; baiesa ; faiya (health).
— bye !	gáriti tai ; nagāti tai (sing.).
— day !	gáriti oli ; nagāti oli (sing.).
— morning !	gari bultei ? nagán bultei ?
— night !	gáriti buli, nagāti buli.
goodness	garūma.
goods	mīa ; qoda.
Gospel	Wangeila.
gourd	buqei ; qabei.
government	mangisti ; mangifti.
grain	miḍán ; minán.
grandfather	akākaiyu ; great —, abābaiyu.
grass	okā, marga, dirqoša (hay) ; cf. marsh.
grave	auwāla.
great	gudā.
Greek	Grīki ; Rūmi.
grief	gada.
groom	logāmi.
ground	lafa; on the —, lafa, lafati.
guard	eigdu ; zabaña.
guest	keísuma.
guinea-fowl	solélia.
gum	hapei (of trees) ; fōn ilkāni (of teeth).
gun	qauwei.
guts	me'rimán.

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H

habit	sirāta.
hæmorrhoids	fóloda.
hail	čabi.
hair	rifensa.
half	walaka ; — cooked, bārgi.
halter	fūlo.
hammer	burūsa.
hand	hārka.
handle	qábano ; kolba (hilt).
happiness	gámada ; gamaču.
hard	jabā ; cf. difficult.
hare	ilensa ; ileiti.
hartebeest	quorquei (taital).
harvest	mákara.
hat	qobi (native) ; barneiṭa.
hawk	čululei ; čórofei.
hay	dirqoša.
he	ini ; — himself, ini ofīsa.
head	matā ; — ache, bōwu.
headman	aba matā (of porters).
health	faiya ; weiyā (improved —).
heap	tūla.
heart	lapei, qalbei (mind, sense) ; gara (stomach).
heat	ō'a.
heavy	ulfāta.
heel	komei.
heifer	gurumsa ; rādā.
height	hoja.
help	gargârsa ; bīrmu (in war).
hen	handânqo ; cf. fowl.
henceforth	siáč ; kana ač ; egā siáč.
henna	sosila.
her	išei ; isei.
	possessive, -šei, -sei.
herd	lōn ; hori baiyei.
herdsman	tiksei.
here	asi ; ásuma ; ádana ; dī́dana.
hers	kan išeiti ; kan iseiti.
hide	goga (dried).
high	ḍeira, gudā.

hill	tulu ; gāra ; tabá (ascent).
him	īsa.
hinge	mátafa.
hip	luqetu ; tafa.
hippopotamus	rōbi.
hire	kirā.
his	kan isāti ; — sa.
hitherto	ḫama amāti (till now) ; ḫama ha'rāti (till to-day).
hole	bola ; bolo ; ura (bored).
holiday	aiyāna wagā (festival).
hollow	dūwa (empty).
honest	kúlkulu ; ḑuga ; bai' ; baiesa.
honey	dama.
honour	úlfina ; His Honour, isāni ; Your Honour, isini.
hoof	kuotei (cf. customs).
hook	qamátiri (fish).
hope	abdi.
horn	gāfa.
horse	fārda ; on — back, fārdán ; from horseback, fārdara.
hot	ō'a.
hour	sá'ati.
house	mana.
how	(interr.) atám, atamiti ; (conj.) aka, with noun clause.
how many ?	meika ; meíkatu ; ḫamamtu. How far is it ? ḫamám fagāta ?
how much ?	meika ; ḫamám.
how often ?	yaro meika ; sīa meika ?
humanity	namūma, nameiña (mankind).
humble	salpa (light).
hundred	ḑiba.
hungry	cf. vb. beilá- ; hunger = beila.
hunting	ádamo.
hurricane	bubei ḫamā.
husband	ḑīrsa.
hut	godo ; gojo.
hyæna	warabesa.

I

I	ani ; anā.
idle	ḍiboftu ; daḍaba ; ḍilbi (cadger) ; jora (vagabond).
i.e.	ječūnis ; ákana ječūnis ; ječunko (my saying).
if	otu ; odu ; yō.
illness	ḍúkuba ; cf. vb.
important	gudā.
impossible	it is —, intáu ; indandā'mu. it was —, kan intāni (kan indandāmni) turei ; indandáu turei.
in	kesa-ti ; in it = iti (prefixed to vb.).
Indian corn	bokolo.
injury	cf. vb. hūb-, he was injured = hūbameira ; mīḍameira.
ink	qálami.
inside	kesa.
insult	arabsa.
intentionally	otu beiku ; otu beíkanu.
interpreter	afán hīka ; kan afán hīku ; simá belo, lit. tell him to listen (Amh.).
iron	sibīla.
island	lafa besán kesa ; bīya besán gidu.
Italian	ṭalyāni ; Italy, bīya ṭalyán.
itch	čito ; hoqto ; hoqi.
ivory	ilka ārba.

J

jackal	wongo.
jar	ókutei (v. small) ; šulei, sulei (small) ; huro, hubo, gān (large) ; mánfali (cf. pot).
jaw	madi ; mangāga.
jealous	cf. vb. hināf-. they are —, isāni hināfōḍa. I am —, ani hināfāḍa.
jest	taba ; tapa.
Jesus Christ	Yasús Krestos.
joint	ijo (mīla, hārka, etc.).
judge	dāña ; wámbari (chief —).
juice	imimán.

juniper	gátara (bīrbīrsa = cedar).
just	I have — come, ani reifan ḑūfei. he has — come, ini reifu ḑūfei.

K

kettle	jábana sibīla ; — for coffee, jábana buna iti damfu.
kind	(sort) ainati, gōsa. What — did you buy? kan māl fakāta bītei ati? Cf. kana‿kami, sī-kenei? Which — did he give you? (adj.) tola ; gāri ; baiesa
king	moti, —dom, motūma.
kitchen	mana waṭbeiti.
kite	asābala. Cf. bird.
knee	jilba.
knife	hādu (razor-like) ; bilā (for meat) ; Çupei (hunting) ; gájera (machete) ; senṭi (penknife).
knot	gudumfa.
know	I don't —, mojikeiti ; mojitikeiti.
koso	heiṭo (antbelmintic).
kudu	gadamsa.

L

lacking	hi'ru ; cf. vb. hi'ráḑ-.
lad	gurba.
ladder	masalāli.
lady	gifti.
lake	ga'lāna (any deep water) ; haro (artificial).
lame	nāfa (maimed) ; cf. vb. hokol-.
lamp	ibsa (a light) ; fānūsi.
land	lafa, bīya.
language	afān.
large	gudā.
last	(adv.) bodei, boda ; ḑūma (end). — month, jia dārbei. — year, bar ḑengada. year before —, barakān. 3 years ago, baračānu.
late	cf. vb. tur-, wait. gálgela (— in the afternoon). it is late, ḑieira ; cf. evening.

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laugh	kolfa.
law	sirāta.
lazy	ḍiboftu ; ḍilbei.
leaf	bāla.
learned	beika ; ogesa.
leave	qāli.
leech	ḍulanḍula.
left	bīta (— hand).
	give me what is —, kan hāfei nā-keni.
leg	mīla.
length	hoja ; ḍeírina.
lentils	mísira.
leopard	qeiransa.
leprosy	qurči ; nadai ; lamṭi (rufus).
letter	wáraqata ; — of alphabet, qálami.
level	qiṭei ; wol qiṭei.
liar	soba ; sobdu.
lid	qadāda.
lie	soba.
light (n.)	īfa (of day) ; ibsa (a light) ; bīftu (sunlight).
,, (adj.)	salpa.
lightning	biliqei.
like	aka ; — me, ákako ; — you, ákakei.
line	bō'o (cut channel) ; salfi.
linseed	tālba.
lion	lenç̌a ; nenç̌a.
lip	hiḍi.
little	ṭeno ; a — is left, yarātu hāfei. Cf. yara, yartu.
liver	teru.
lizard	loču ; monitor —, wakalei.
load	bāa (man's) ; feiīsa, feiumsa (animal's).
loan	liqi.
lock	qulfi.
locust	awánisa.
log	godelča.
loins	qinti.
long	ḍeira. Cf. ago.
	how —? bara meika ; yaro meika?
	how — did you wait? hamám turtei? gāf meika?
	a — time, bara baiyei.
loose	lāfa.

lord	moti, gofta.
loud	gudā ; — voice, ságalei gudā ; cf. aloud.
louse	injerán.
love	jálala.
low	gadi ; goda (adv.).
luck	aiyāna ; milki (omen). Cf. charm.
lunch	misi.
lungs	somba.

M

machine	mákina.
mad	marātu.
magician	qalu (heathen priest who examines fat of slaughtered [vb. qal-] animals) ; ṭonqái (who works spells by writing) ; mūrtu, buda (one with evil eye).
maiden	dūrba ; dubra.
maize	bokolo.
male	korma ; ḍīra.
man	nama ; cf. people.
mane	gama ; dábasa (shaggy hair).
many	danu, baiyei.
mare	fārda ḍaltu.
mark	melíkita.
market	gabā ; arāda (— place).
marriage	hamámota (the celebration) ; fūḍa.
marsh	čafei (also its coarse grass).
master	gofta.
match	kabrīti.
matter	wān ; dubi.
	what's the — ? māl tātei ?
	what's the — with her ? išein māli ?
mattress	firāši.
meadow	bakei ; kalo (preserved for hay).
meat	fōn.
medicine	qoriča.
memory	qalbi.
menses	darāra.
merchant	nagādei.
message	send me a —, ḍāmsa toko nati eirgi ; nati ḍāmi.
messenger	eirgamtu.
	send me a —, nama eírgamu toko nati eirgi.

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middle	gidu (between) ; kesa (within).
— aged	gūtu (full).
midnight	halkán walaka.
midwife	deisiftu ; ogeiti nīti.
milk	anan ; skimmed —, bādu.
mill	ḍaga dāku (grinding stone).
millet	bisinga ; misinga.
mind	qalbi (memory) ; matā (head) ; cf. heart ; never —, gid ínjiru.
miracle	rāji ; dubi rāji.
miser	ḍōgna.
misfortune	aiyāna ḫamā́ ; rako ; rákina ; cf. vb. hūb-, afflict.
mist	huri.
mistake	baleisa.
mistress	gifti ; hāḍa mana.
mixed	wol maka.
moist	jīda.
Monday	Hoja dura, Dáfiuo (Gedāmi and Leiqa) ; Wúṭaṭa, Wī́ṭaṭa (Īlu Babór and Subei).
money	hori ; biri ; qarši.
monkey	qámalei ; Colobus —, weini.
month, moon	jia ; each moon, jiūma jiāni ; by the —, jiati ; next —, jia ḍūfu.
more	use prep. -ra, "from," "than," or vb. çāl-, excel.
morning	good — ! gāri bultei?
	in the early —, gánama.
	he arrived in the —, gara wā́ri gaei, gara gūyati.
mortar	moiyei (of wood for pounding grain, etc.).
mosquito	bōkei.
moth	bā́rari.
mother	hāḍa ; aiyo ; daiyo.
mountain	tulu ; gāra.
mourning	gada.
mouse	hantūta.
mouth	afā́n.
much	danu ; baiyei, gudā (very) ; sonā́n ; not very much, sonā́n baiyei mīti.
mud	ḍoqei ; rārei ; ḍáqḍaqi (morass).
muddy	boru (of water and liquids) .
mule	gāngei ; — teer, nagādei.

muscle	hida; iri (biceps).
Muslim	Islāma.
my, mine	— horse, fārdi-ko; fārdi-kīya. this is mine, kuni kankōti, kankīya.
myself	I —, ani ofikōti; ofikīya. I by —, ani kobāko; kobākīya.

N

nail	qensa (finger); musmāri (iron).
naked	qula + poss. suffix. I was —, qulākīya turei. I found him —, qulāsán īsa ārgei.
name	maqā.
napkin	mahárabi (handkerchief).
narrow	ḍipo; cf. vb. ḍib-.
nasty	ilbīsa = anything nasty or evil smelling.
native	abā bíya.
nature, relieve	ala bā —, go outside.
near	— me, nā-bukei; nā-bira; nā-dūba; nati ḍio.
nearly	— 100, gara ḍiba. he — died, dūuḍáf turei; silā índua turei. it is — finished, hojin ḍūmuḍāf. he — fell, ṭiqof (ṭenoḍáf) otu inkufín hāfei.
neck	qolei (nape); morma (throat).
necklace	diri.
needle	lilmo.
neglectful	ḍilbei (lazy); he is —, qalbi inqabu.
neighbour	ola.
neither . . . nor	yōkan . . . yōkan, with negative; cf, or. — li . . . — li, with neg.
nest	manei, holka (den).
net	kīyo (snare).
never	I have — seen a man like him, nama ákana argei inbeiku. I have never seen, ḫama ha'rāti inárgani (till to-day); cf. whatever.
new	ḫāra.
news	odu; dubi. good —, misračo; gamaču.
next	— year, bar eiger; wagā ḍūfu; bar ḍūfu. give me the —, kámbira nā-keni; cf. near.

night	**halkán. Good — ! gắriti buli.**
nine	**sagal; 9th, salgafa, sagalfa; 90, sagáltama; 900, ḍiba sagal.**
no !	**wau; laki; hinbeiku.**
nothing	**I can do —, hōma goču dáḍaba.** **there is —, hōmt‿ínjiru.**
no one	**There is —, namni hōmtu (wōmtu) ínjiru; eiñuli ínjiru.**
noble	**ulfā̆ta (cf. heavy).**
noise	**waç̆a (clatter, chatter); Īya (cry); ságalei (voice).**
noon	**gūya walaka; walaka gūya.**
noose	**kíyo, futā̆sa.**
nose	**fuñắn; nostril, qā̆ fuñā̆ni.**
not	**mīti; not even, —li with neg.**
not yet	**gana, amaiyu, amali (all with negative); ganā̆ḍa (in answer to a question).**
now	**ama, ama amati (at once).** **ḫama amati = till now.** **but now there is nothing, amali hōmtu ínjiru.**
number	**lakobsa.**
nurse	**gudīftu; cf. vb. gudáḍ-.**

O

oath	**kaka.**
obstinate	**ofç̆ā̆la; dīda.**
office	**šúmamu.**
often	**sīa baiyei; yaro (yamu, yō); baiyei.**
oil	**zaiti; petroleum = gazi.**
old	**dulōma (men and animals); mofa (things).** **— man, jā̆rsa; — woman, jā̆rti.**
omen	**milki (good).** **the — was bad, milki toko nati badei.**
on	**— ti, — ra, — n, kesa.**
one	**toko; one by one, toko tokon.** **once, sīa t́oko; sīa tokiča; sīa tokīti; al tokiča.**
onion	**šenkūrti.**
only	**dūwa (empty); qoba (alone); maléi (except).** **he is — a slave, ini gā̆rbu maléi hōma mīti.** **I bought — grain, ani minắn maléi hōma inbini.**

or	yōkan ; yōkis ; yōki ; yō...-s ; —mó. If you go or stay, it is all the same to me, yō adeimteís yo teiseís anā́f tokíčuma. whether he goes or stays, yō kan taei yō kan deimei. is this or that better? kanamó kana çāla? kanāfi kana kesa kamtu çāla?
order	ájaja.
oryx	sāla.
ostrich	guči.
other	bira ; another, kambira.
otherwise	yōkan (or).
our	-keiña.
outside	ala, alati, dīda, ira. the — of a thing, ḑágnasa ; írisa (its skin, its exterior).
over	he is — 50, šántama çāla. — the river, lagara.
over there	what are they doing —? māl goḑu gamásaui? cf. yonder.
owl	urungu.
owner	abā mana ; abā lafa ; abā wara.
ox	sāngā.

P

pain	ḑúkuba (ache) ; waransa (shooting).
palm	baru (hand) ; mieiṭi (tree). — mat, hándaki.
panther	gičila ; gisila.
paper	wáraqata.
part	hira.
past	cf. vb. dārb-, pass.
patch	eirbei.
path	dandi.
patient	cf. vbs. obs-, çal jeḑ-.
peace	arāra (reconciliation). Go in —! nagāti ḑaqi!
peas	átiri, ato.
peg	čikāla, šikāla (tethering) ; kā́sima (tent).
pen	qalam ; pencil, qalam rusā́si.
people	sañi (race) ; jara, wara, ejolei (children) ; ṃaçā́, saba, ájebi.

pepper	dabūsi ; mimīta (red).
perfume	šito.
perhaps	yōkis ; yōkin ; yōkan ; yo taei ; háletu.
permission	qā̆li.
perspiration	dafqa.
petroleum	gazi.
pick-axe	dōma.
picture	mísili.
piece	mura (cut off) ; çiṭu (broken off) ; hānṭā (splinter) ; hurá (do).
pig	boiyei (bush) ; kárkaro (wart-hog).
pile	tūla.
pincers	qabdu.
pipe	gaiya tenbo (tobacco).
pit	bola.
place	lafa ; ido ; baka.
plain	bakei (meadow).
plane	sōfa.
plank	sanqā̆.
plant	biqiltu.
plantain	mūzi ; wild —, qoço (edible and used for ropes).
plate	sáhani.
plateau, high	bada.
play	tapa ; taba.
please	ádarā̆.
pledge	imāna (safe deposit) ; égiti (object taken in guarantee).
plenty	danu ; baiyei. there is — of meat, fōn baiyensa jira.
plough	márаša, márasa.
point	fīṭei (the end).
poison	haḑá (bitter).
polo	kolei (hockey) ; — stick, mūka kolei ; — ball, ijo.
pony	ilmo fā̆rda.
poor	Īyesa ; poverty, íyuma.
porcupine	ṭadei ; ḑadei.
porter	bā̆tū ; nama bā̆a ; porters, wari bā̆a ; cf. people.
pot	desti, ṭūwei, ókutei (cf. jar) ; manqali (of closely woven palm leaves).
potato	díniča.
power	humna ; iri (muscles).

precipice	aleiya ; ḍíḍima.
present	kena ; gurša ; maṭā́'a (food).
price	gati.
priest	qeisi ; heathen —, qalu.
prison	mana hīḍa.
proclamation	lálaba ; awā̆ji.
profit	būa', terfi ; ija (fruit).
proof	amáñuma ; wā̆n ḍuga.
property	hori ; mīa ; qoda. this is my —, kuno qodakīya ; cf. my.
prophet	rā̆ji ; cf. miracle.
protection	bōbā̆ (armpit). please protect me, bōbā̆ jala nā̆-godā́ ádarā̆.
proud	kora.
proverb	makmā̆ksa ; ječu (saying).
province	mótuma.
provisions	galā̆.
publicly	nama kesati, nama fuldurati (among, in front of men) ; gabā̆ kesati (in the market).
pumpkin	buqei.
purpose, on	he did it —, beikei goḍei.
pus	malā̆'.
puttees	gambali.
python	jauwei.

Q

quail	imbrīqei.
quarrel	lōla ; wol dida. what is that —? lolísuni mā̆li? wol didā́n suni mā̆li?
quarter	afū́r kesa toko (1 in 4) ; rūbi = ¼ $.
queen	gifti ; nigisti (Empress).
quick	(adj.) ç̌olei, qopei ; (adv.) cf. vb. daf- ; they learnt quick, dáfani bárani ; you came —, daftei ḍūftei.
quiet	garā̆mi ; dambōba (adj.). keep —, ç̌al jeḍi ; ç̌áluma jeḍi.
quietly	sū́tuma, sūta (slowly).
quite	the nail has not — gone in, musmā̆rin gudā́n gudā́n ingalei. has it — boiled? gúdisei damfeira? it is — enough, haleilei gā̆a. it was — spoilt, mátuma inbadei.

R

race	(horse), use vb. kā̆t-, to gallop; or fī̆giç̌a, running. sañi (seed); qomo, gōsa (family).
rag	mofa (old); ç̌erqi.
raid	dūla.
railway	bábura.
rain	bokā; heavy rain, bokā̆ dibesa; light —, tīfu.
rains	gana (rainy season).
rainbow	sábata Wāqaiyo (girdle of God).
raw	ḍeiḍi.
ray	qara bīftu; qara adu.
razor	hâdu, qáraba.
reason	sábabi.
rebel	dīda (disobedient).
reconciliation	arā̆ra.
red	dīma; redness, dímina.
reed	jájaba (a name for Gambeila).
reed-buck	borōfa.
relation	fira; close —, fira fōniti.
rent	kerái.
rest	cf. vbs. āra galfáḍ-, boqóḍ-, to rest, repose; ā̆ragalfaç̌u = inf. cf. vb. hā̆f-, remain. Give me the —, kan hā̆fei keni. Where are the rest? jari bira esa jiru? hā̆fa = remains; hamba = remnant of food.
rheumatism	I have — ḍagna kesa nā̆ ñā̆ta; lit. it eats me in the body.
rhinoceros	warseisa.
rib	ç̌enaç̌a.
rich	soresa; qūfa (satiated).
rifle	qauwei.
right	mīrga (hand). it is not —, intâu; gā̆ri mīti. you are —, ḍúgumakeiti. turn to the —, gara mīrgā̆ti gori.
ring	amā̆rti, iftu qūba (silver); qubeila (ivory); cf. ear.
river	laga, dā̆ka (any large and deep water).

road	karā.
robber	ḫatu (thief), gādu (brigand).
rock	ḍaga.
roof	banti ; ijo mana (ridge) ; gūtu mana (thatch).
room	there is no —, lafti ínjiru ; idon ínjiru ; bakein ínjiru ; cf. place.
	how many rooms are there in this house? maní‿kuni kesa mana meika?
rough	qūqo, lalāfa mīti, kúlkulu mīti, aka mórada (like a rasp).
round	nano (adj.) ; go round, nanāi ; cf. the vb.
row	tarei (line) ; put them in a row, tareiti kai.
rude	bálagei.
rudeness	oftulūma ; rudely, oftulūmaḍán.
rust	udán.

S

sack	keiša ; jōnīya ; dōnīya ; cf. bag.
sad	obsa ; cf. vbs.
saddle	kora.
safety	nagā ; faiya.
	may you arrive in —, Rabin nagāti sī-hāgalcū ;
	safely, nagaḍán ; nagán.
salary	damawaza ; gati (price).
salt	sogida ; ámolei (the bar still current) ; sanāga (a broken bar) ; bagei (a very small bar, now obsolete).
same	tokiča, tokíčuma.
	it's all the — to me, hundumtu anāf toko.
	it's all the — for you, isinff hundumtu tokičuma.
	start to-morrow, the — time as to-day, bor kai ákuma yaro ha'rāti.
sand	çeraça.
Saturday	Sánbata dura ; Sánbata ṭená ; Aiyán dura (Gorei).
saucepan	disti, difti.
saw	magāzi.
scent	šito ; urgoftu ; fōli (of game, etc.).
school	mana barsīsa ; mana iti baran (lit. they teach in it).

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scissors	maqasi.
screw	mazáuwari.
sea	galāna (any deep water).
seal	mátaba.
second	lamafa.
secretly	ḍoksāti.
security	wāsi (person); égiti (pledge).
seed	sañi.
self	ofi, ófuma + possess. suffix, *e.g.* I myself —, ani ofikōti, ani ófumakōti, ani ofikīya.
separate	gargar, garágara (adv.); tokiča mīti (not the same); cf. different.
servant	áškari, lolei.
seven	torba; seventh, torbafa.
seventy	torbátama; 700, ḍiba torba.
shade	gádisa (of tree); gádidu (man's shadow).
shame	yeilo, nauri.
share	hira.
sharp	it is —, qara qaba; cf. edge.
she	išein, isein; — herself, išein ofišei.
sheath	ma'nei, qola.
sheep	hōla; ram, korbesa hōla.
shield	gáç̌ana.
ship	márkaba; bábura.
shirt	kitā; díbiqo; ṭíbiqo; wandabīti; kamīsi.
shop	sūqi.
short	gabāba.
shoulder	gurmu, gateiti.
sickle	máç̌idi, hāmtu.
sickness	ḍúkuba.
side	bukei; side by side, qárqara; wol bira.
	by my side, nā-bukei; gara bukei.
	pass this —, garasiti dārbi; cf. near.
sieve	gingilča.
sign	milíkita; málato (mark).
silk	hāri.
silver	biri; qarši.
sin	ç̌ubu (crime).
sister	oboleiti; — in law, wārsa, saiju.
six	jā; sixth, jāfa.
sixty	játama; 600, ḍiba jā.
skilled	ogesa; afšāla; gamna; cf. clever.

skin	ḍagna (body); raro (of goat, sheep, buck); kalei (of lion, leopard, monkey). gogā = hide; cf. bag.
sky	Wāqa, Wāqaiyo (God).
slack	lāfa (loose).
slave	gārba; slavery, gárbuma. he was released, gārbumaḍá baei. his master freed him, goftānsa garbičumaḍá īsa bāsei.
sleep	híriba; cf. vb. raf-.
slender	qalā (fem. qalo).
slippery	múçuça; múçiça.
slow	ḍōpei; wáqari (of animals).
slowly	sūta, sū́tuma (with or without vb. jeḍ-).
small	ṭenā; v. small, ṭenāyo.
smallpox	fino; māri.
smell	cf. vbs. ajā-, urgā-; cf. scent.
smoke	āra.
smooth	baṭei, qiṭei.
snake	bofa.
snare	kīyo, futāsa (the sapling that pulls it tight).
snout	hūru (bridge of nose).
so	akás, akasiti, akásuma, ákana, akanati.
so and so	ábalu.
so that	aka.
soap	sámuna.
soft	lāfa, laláfa.
soil	bīyo.
soldier	watádara.
sole	fāna (of foot); cf. tax.
some	ṭeno; — people, jari toko; cf. murāsa, murāfni (a part); cf. few.
somehow	akásuma.
sometimes	taka taka; gāf toko toko; yaro toko toko.
son	ilmo, ilma; mūča ḍīra (male).
son-in-law	sodā; cf. father-in-law.
song	weidu.
soon	cf. vb. daf-, be quick; yarōti, in time; ṭeno gara bodei, a little after.
span	tāku (thumb to m. finger).
spear	ebo; warāna.
spider	sararīti.

spoon	falána.
spring	burqa ; búrqitu ; ijo besáni ; burqa hora (hot medicinal).
square	mázani.
stable	mana fārda ; gola fārda.
stack	tūla okā.
stallion	fārda korma.
stammerer	gingei.
star	hūrji ; shooting —, qorsa.
steam	damfa.
step	tarkānfi (pace).
stick	ulei.
still	amali, gana ; cf. not yet.
stomach	garā.
stone	ḍaga.
story	makmāksa ; cf. tale, proverb.
straight	cf. vb. qajeil- ; *e.g.* go —, qajeili ḍaqi ; cut —, siriti muri ; siri muri.
strange	rāji (miracle) ; how — ! māli ragní‿kuni !
stranger	keísuma (guest) ; álaga ; cf. foreigner.
straw	çid (of ṭeif) ; gálaba gārbu (barley).
strong	jabā ; strength, jabeiña ; humna (power) ; ango (muscular, cf. muscle).
stupid	gōwa, dūda (deaf), gúrisa ; you are — ; qalbinkei badei ; qalbi inqabdu ?
suddenly	díngata ; otu + neg. imper. otu inbeiksisín, without warning ; akásuma, akasumán ; otu iyādatín, otu inḫubatín.
suet	mora.
sugar	šukāra.
sun	adu ; sunlight, bīftu.
sunset	yō adun liṭu ; cf. evening.
Sunday	Sánvata guda ; Aiyán guda (Gorei).
support	útuba (prop) ; eírkisa (one who gives —).
surety	wāsi ; tawāji ; aba matā (headman of porters).
sweat	dafqa.
sweet	miá' ; cf. vb.
swelling	Īta.
swift	çolei.
sword	gorādei (curved) ; seifi.
syphilis	fanṭo.

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T

table	gábatei.
tail	eigei.
tale	makmāka (fable, etc.); dubi, ječu (saying).
tall	ḍeira (long).
tax	gíbiri (tribute); cf. customs.
tea	šái.
teacher	barsīsa.
tears	emimán.
ṭeif	the Abyssinian millet; — straw, ç̌id.
ṭej	the Abyssinian hydromel; unfermented —, búlbula.
telephone	silki; cf. wire.
temper	ámala.
tempest	bubei ẖamā; cf. wind.
ten	kodán; tenth, kornafa, kodanafa.
tent	dunkāna; — peg, kásima; — pole, tarāda.
thanks	gálata. — be to God! gálata Wāqaiyo. — to you! aiyānakeísani (your luck).
that (dem.)	suni; sana; gama; gamásana.
that (conj.)	aka.
thatch	ajeira mana.
their	— horse, fārdisāni; theirs, kanisāni.
them	isán; themselves, ofisāni.
then	yaro (yō, bara) sana = at that time; egā (after that), eiga, eígasi; cf. afterwards.
there	aç̌, áç̌uma, gara aç̌ (thither), thence = aç̌iti.
therefore	kanáf; kanāfan; wān kanáf; wān . . . -f.
they	isán, isāni.
thick	fūrda.
thin	hapi (of materials); huqu, qalo (of men, animals).
thing	wān, dubi (talk, affair).
third	sadafa.
thirst	ḍeibu.
thirteen	koda sadi.
thirty	sódoma.
this	kun, kuni, kana. this is it! kuno! (this here).
thorn	qorāti.

though	yō + vb. with -li suffixed; — he comes, yō ḍufeili; cf. even.
thousand	kūma; thousands of, kūma kóntama; kumā́tama; kítila.
thread	kiri; cotton —, fōa jirbi.
three	sadi; 300, ḍiba sadi.
throat	morma; qonqo (trachea); liqímsitu (gullet).
thumb	abudu; hagudu.
thunder	gungumi; —bolt, bakaka.
Thursday	kamīsa.
tight	jabā.
till (conj.)	ḫama + u mood; — he comes, ḫama ḍūfūti.
,, (prep.)	till now, ḫama amati.
time	gūya, gāfa, yaro, yō, mīl. three times, sīa sadi. in the old times, jábana dur. Cf. once.
tin	tanika (a tin); qorqoro (galv. iron, etc.).
to (motion)	gara, bira, -ti, ḫama . . . -ti.
,, (dative)	-ḍā́, -fi, -f, -ti.
tobacco	tambo, tenbo.
to-day	ha'ra; till —, ḫama ha'rati.
together	wojin, woliti, woli wojin (with each other); lač̌u woliti (the two together); al tokiç̌a (at one time).
to-morrow	bur, bor, buri, buru. day after —, iftā́n, gafakān, gāftikā́n.
tongue	áraba.
to-night	halkán ha'ra.
tonsils	huba qonqo.
too	gudā (very); cf. vb. ç̌āl-, exceed.
tools	mīa.
tooth	ilkā́n; molars, āo; canine, qārifa.
top	on the —, guba, ira; put them 2 by 2 on the top of each other, lama lamā́n wol ira kai; Fīṭei (tip); qarei (edge); qadāda (cover).
tortoise	qoč̌ā.
towel	fūṭa.
towards	— me, gára-ko; nā-bira.
town	mándara, arāda (market-place).
track	fāna (sole of foot).
trade	nágada.
trap	jigdu (falling — for leopard).

tree	mūka.
trench	bō’o.
tribe	sañi (seed) ; gōsa ; qomo.
trousers	suri.
true	ḍuga ; truth, ḍúguma.
truly	ḍugāti ; ḍugumán ; ḍugaḍán.
Tuesday	Hoja lamafo. Fačāsa (Gedāmi), Balo (Gorei).
tuft	gūtu.
twenty	dígdama.
twin	laku, mūča laku.
two	lama, laču (both).

U

udder	guru.
ulcer	malā’ (pus). Cf. abscess.
umbrella	dibābo ; gádisa (shade).
uncle	wasīla (pat.) ; ésuma (mat.).
under	gadi ; jala ; goda.
unripe	ṭopei, or use vb. bilčáḍ-, it is —, hinbilčāni.
until	ḫama + u mood.
up	ol ; ira ; guba.
upon	-ra ; -ti ; -n ; kesa.
urine	finčán.
us	nū.
useless	this talk is —, dubín‿kuni intau ; ija inqabu (lit. has no fruit).

V

vagabond	jora, jortu.
vegetables	atákelti (garden).
very	gudā, baiyei, danu. he is — rich, bada soromeira. the sun is — hot, adun bada guba.
village	ganda ; manein baiyei.
virgin	durba ; dubra.
voice	ságalei.
vulture	rumiča ; alati.

W

wages	**dámwosa; gati (price).**
waist	**mudi (girth).**
— band	**sábata.**
wall	**gembi (stone); girgida (laths and mud).**
war	**dūla (expedition); lōla (fight, quarrel).**
warm	**ō'a.**
warp	**qalā; weft = bofei.**
wart	**kólmamu; fínisa (pock-mark).**
waste	**— paper, rubbish, etc. = hūba; cf. vbs. bad-, baleís-.**
watch	**sā́'ati (hour).**
watchman	**eigdu, tiksei (herdsman), zabaña.**
water	**besán, bešán.**
water-buck	**warâbo.**
wax	**gaga.**
way	**karâ.**
we	**nui, nu; we ourselves, nui ofikeiña.**
weak	**lāfa (soft, yielding), jabā mīti.**
weapons	**mīa (lōla, dūla, for war).**
weather	**gūya (day).**
wedding	**h̲eíruma; fūḍa; hamā́mota.**
Wednesday	**Ārbi; Rōbi.**
weed	**árama.**
week	**torbā́n.**
well	**(n.) bola besā́n; eila.**
,,	**(adv.) gâri; baiesa.**
,,	**(adj.) I am —, ani jabâḍa; ani faiyāḍa; ani nagâ (*or* weiya *or* faiya) qaba.**
west	**ḍíḍima; līṭa bīftu; cf. bīfa, face (of sun); bīta (left as opp. to mīrga).**
wet	**jīda.**
what	**mâl, mâli?** **what's the matter with you? mâl tâtei? (— with him? mâl ini?)** **what sort of men? namōta atamiti?** **what people? namṓn eiñu?**
whatever	**— happen, hōma (*or* homaiyu) yō taei; mālīyu yo taei; yō mālili taei,; kan taei tāuli.**
what's his name	**ábalu (so and so).**

what's its name	wāno.
wheat	qámadi.
wheel	makurakuri.
when	yō, yōmu; yamu; yaro; otu.
when?	yōm; yōmi?
where?	esa, esati, merei?
where	I do not know where there is water; lafa besán jira inbeiku.
whether	yō; whether . . . or yōkis . . . yōkis; cf. or.
which (rel.)	kan with u- Mood (the kan may be omitted).
which?	kam, kamtu, isákami; which is best? kamtu īsa gáriḍā?
while	otu, yo (with u mood), or use "participle," *i.e.* preterite + -ti.
whip	qaç̌ei (for flogging).
whirlwind	hobomboleiti.
white	adi; —ness, adeiña.
— ant	rīrma.
who?	eiño? who (relative) = kan.
whose?	kan eiñuti? kankeiño?
why?	mālif? mālīfi? māl? mā? māliti?
wicked	ẖamā.
wide	bala'.
wife	nīti, gúrsuma (either divorced or previously a widow).
wind	qilensa, bubei.
wine	dāḍi (mead, hydromel).
wing	qoç̌o.
wire	silki (telephone), šibo.
wise	ogeisa, beika, gamna; wisdom, beíkuma.
with	wojin; with a stone, ḍagán; with a stick, uleiḍán.
without	maléi (prep.); — money, biri maléi; — knowing, otu inbeikín.
witness	misíkiri; kan emáñ himsīsu.
woman	dubarti; naḍei.
wonderful	how —, māli ragní‿kuni! Cf. miracle.
wood	mūka; qorán (firewood).
wool	rifensa hōla, dábasa (shaggy hair).
word	dubi; ječu.
work	hoji.
worm	rāmo.
worry	ḍibei; rako.

wound	**madā.**
wrist	**ijo ārka.**
wrongfully	**akásuma; akásumā́n.**

Y

year	**wagā; bara.**
yearly	**wagā wagāti; bara barati.** last year, bara dārbei; bar ḍengada; bara dura. next year, bar ḍūfu, bar eiger. the year after, bara bodei. this year, bárana; bará‿kana. three years ago, baračānu. year b. last, barakā́n; wagā dārbei dura.
yes	ei! has he gone? yes, he has! daqeír-aíy? daqeír-ó!
yesterday	kaleisa; day before —, kaleisa malei ḍengada, ḍengada.
yet	gana, amali; cf. not yet.
yonder	gama, gamásana (that far off), gara ač, bakei ač (over there).
you	ati (sing. subj.), sī (obj.), isíni (plur. subj. and obj.).
young	a — man, dargagesa. a younger son, qútisu. a young goat, horse, etc., ilmo reiti, fārda, etc.
your	your horse, (sing.) fārdi-kei, fārdi-keiti; (pl.) fārdi-keísani (also polite sing.).
yours	is this —? kuni kankeiti? (sing.), kuni kankéisani? (plur., also polite form).
yourself	you—, ati ofikeiti.
yourselves	you—, isini ofikeísani.
youth	dargagūma (abstract).

EXTRACT FROM ST. MATTHEW, AND FOUR STORIES.

The following extract from St. Matthew and the stories are the Galla translation in Amharic characters by Onesimos Nesīb. The Amharic is given exactly as printed in his Galla Bible and Galla Story Book.

In order to facilitate the Galla rendering a few alterations (hyphens, divisions, etc.) have been introduced in the transliterated text reproduced phonetically. Onesimos Nesīb has run together many words, and this crasis, elision, etc., are confusing until the eye and ear become accustomed to such sounds.

The Amharic Alphabet is not given, as those who wish to learn Amharic will have access to such standard works as "Initia Amharica," by Mr. C. H. Armbruster, published by the Cambridge University Press.

THE 2ND CHAPTER OF THE GOSPEL ACCORDING TO ST. MATTHEW, VERSES 1–8, FROM THE OROMO BIBLE.

1. Yasūsis Beitlaheím bīya Yehudati yumu ḍálatei bara Heirōdis Motičāti, kuno jarein ogeisōni bāa bīftūti Yarúsaleím ḍū́fani.

2. Jeḍanís, "Esa jira ini ḍálatei Motin Yehudōta? Úrjisa bāa bīftūti argineíra-ó, dūfneíra-sió ságaduḍáf."

3. Heirōdis Motičis kana ḍagaei naei Yarū́saleimis húndinu isa wojin.

4. Angafōta lubōtas húnduma beiktu maçāfas saba kesa woliti qabei isā́n gāfateís "Kristos esati ḍálata?" jeḍei.

5. Isānís jeḍanīni "Beitlaheím bīya Yehudati." Ákana rājiḍán çāfameíra-ó.

6. "Atis Beitlaheím bīya Yehūda angafōta Yehudara inṭenātu, si kesa soreisan ba-ó sábako Israeiliu kan eigu."

7. **Sana bodei Heirōdis jarei ogeisōta d̥oksāti wāmei isāniraiyís ẖúbatei bara urjiči isāniti múlatei.**

8. **Beitlaheimtís isā́n eirgei isānín jed̥eis. "Daqā waei muç̌iča d̥álateis sonā́n qorā. Eirga argátanī-yis nátimā anísimo d̥ūfei akan sagadū-fi."**

Notes.

Verse 1. **Kuno = here it is, see, behold!**
Ogeisa is used of a doctor, carpenter, etc., *i.e.* any one with special knowledge.
Bīfa is the "face" of the (rising) sun.

Verse 2. **The suffix -sió = and so; -ó is the common asseverative.**

Verse 3. **Nā- = to start, shy (of a horse).**

Verse 4. **Angafa = an elderly man; lūba = one senior enough to perform the rite of circumcision, which is an operation left to elders. "Chief priests" is difficult to translate into Galla. The verb ṭāf-, "write," is also written ç̌āf- in Galla. Saba, "people," = lit. a mass of people, a crowd; cf. the root, sasā́b-, "collect."**

Verse 5. **The prepositional -ni = to (him).**

Verse 6. **The verb is ṭenā́d̥-, III. Form, "to be small"; lit. "thou art not small than the elders of Juda."**
Soresa or soreisa = lit. "rich."

Verse 8. **Waei = wā, wān, "affair," "thing."**
Qor-, "search," is the verb used of the police, etc., who conduct an official perquisition.
Nā́ti-hīmā́ > nátimā́.
-fi and -ti can both be suffixed to the u mood.
the conjunction eirga, "afterwards," must not be confused with root eirg-, "send."

ቦቆና ፡ ፪፤

፩፤ የሱስስ ፡ ቢተልሔም ፡ ብዮ ፡ ደሁደት ፡ ዮሙ ፡ ደላቴ ፡ በረ ፡ ሔሮድስ ፡ ሞትቻት ፡፡ ኩና ፡ ጀሬን ፡ ኦጌሶኒ ፡ በአ ፡ ቢፍቱቲ ፡ የሩሳሌም ፡ ዱፋኒ ፡፡

፪፤ ጀደንስ ፡፡ ኤሰ ፡ ጅረ ፡ ኢኒ ፡ ደላቴ ፡ ሞቲን ፡ ደሁደታ ፡፡ ኡርጂሳ ፡ በአ ፡ ቢፍቱት ፡ አርግኔራኦ ፡ ዱፍኔረሲኦ ፡ ሰገዱደፍ ፡፡

፫፤ ሔሮድስ ፡ ሞትችስ ፡ ከነ ፡ ደገኤ ፡ ኸኤ ፡ የሩሳሌምስ ፡ ሁንዱኑ ፡ ኢሳ ፡ ወጅን ፡፡

፬፤ አንገፎተ ፡ ሉቦታስ ፡ ሁንዱማ ፡ ቤክቱ ፡ መሚፋስ ፡ ሰበ ፡ ኬሳ ፡ ወልትቀቢ ፡ ኢሳን ፡ ጋፈቴስ ፡ ክርስቶስ ፡ ኤሰት ፡ ደላተ ፡ ጀዴ ፡፡

፭፤ ኢሳንስ ፡ ጀደኒኒ ፡፡ ቢተልሒም ፡ ብዮ ፡ ደሁደት ፡፡ አከነ ፡ ራጂደን ፡ ጫፋሜራኦ ፡፡

፮፤ አትስ ፡ ቢተልሔም ፡ ብዮ ፡ ደሁዳ ፡ አንገፎተ ፡ ደሁደረንጥናቱ ፡ ስኬሳ ፡ ሶሬስንበአኦ ፡ ሰበኮ ፡ ኢስራኤሊን ፡ ከንኤጉ ፡፡

፯፤ ሰነ ፡ ቦዴ ፡ ሔሮድስ ፡ ጀሬን ፡ ኦጌሶተ ፡ ደክሳት ፡ ዋሜ ፡ ኢሳንራደስ ፡ ሁበቴ ፡ በረ ፡ ኡርጅቺ ፡ ኢሳንት ፡ ሙልፀቴ ፡፡

፰፤ ቢተልሔምትስ ፡ ኢሳን ፡ ኤርጌ ፡ ኢሳኒን ፡ ጀደስ ፡፡ ደቃ ፡ ዋኤ ፡ ሙጫቸ ፡ ደላቴስ ፡ ሶናን ፡ ቀሬ ፡፡ ኤርገ ፡ አርገትኒደስ ፡ ኾትማ ፡ አንስሞ ፡ ዱፌ ፡ አከን ሰገዱፌ ፡፡

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I

Fatei sangān qiṭāču barbādei

Sangān toko haro toko qárqara inḑeída turei. Besán sana kesás binensa bira maleí fatein danúnimó turtei. Çāka kesa sokoksu ḑageiñán matasāni ol qábani ija babásani sangiča ilálani. Hundúmtisānís wān ẖama waiy gáu kana rājeifátani.[1] Fatōta kesā-yis toko jetei. “Ani sanga kanán qiṭāču[2] indandá u-moréi?”[3] Ákuma kana jetein ẖama dandeisu wol kesa yātei.[4] Eirga kana gotei of ḑiftei hiriyóta-sei gāfatei. “Ama-ó sangičān hinqitáni-mó?” jetei. Isán kan garu iti-gāísani[5] jeḑanís. “Isán qiṭáču ḑīsi,[6] itili hinḑiani.”[7] Kana ač guda ḑeikamtei ẖama maleí of ḑiftei ḑotei[8] binentin[9] barçeín kun.

“Lafa inqaqabnei inhoqátanu.”[10]

Notes

[1] Lit. marvelled at that thing (which) amounts to a wonder; cf. the common expression ወይ : ጉድ :: : rājeifáḑ-, a IX. form of rāja, miracle. [2] Qitaču is a III. form, qiṭád-; cf. the IV. form, qiteis-, make equal. [3] A passive form with an interrogative suffix, -morei; cf. the phrase mal gona-reí? What shall we do? [4] Yā- is used of swollen torrents, floods. [5] The verb is gāís-, to laugh at, mock. [6] There are two verbs ḑīs- (1) = leave, let alone, pardon, (2) = stretch (*e.g.* hides). Here the two occur together. [7] Lit. “You have approached not even to him” = “You are nowhere near.” [8] Verb ḑo-, burst. [9] Binenti, fem. form of binensa. The epithet barçein is hard to translate briefly. [10] As written in Amharic the moral is obscure. Split up it is clear.

“A Frog Wished to Equal an Ox”

An ox was grazing on the edge of a pond. And in that water there were no animals, but many frogs. Hearing a movement in the forest, raising their heads and opening their eyes wide they spied an ox. And all of them marvelled at its size. And among the frogs one said: “Can I not, pray, equal that ox?” Thus saying she stretched herself out as far as she could. Then having done this and distended herself she asked her companions saying: “Now then, am I not equal to the ox?” But they laughed at her and said : " So far from equalling him, you are not near him." Thereupon she grew very angry and stretched herself right out and burst—this little silly creature.

" The place people cannot reach they do not scratch."

ፈቴ ፡ ሰንጋን ፡ ቅጣቹ ፡ በርባዴ ፡፡

ሰንጋን ፡ ቶኮ ፡ ሀሮ ፡ ቶኮ ፡ ቀርቀረ ፡ እንዴደ ፡ ቱሬ ፡፡ ብሳን ፡ ሰነ ፡ ኬሰስ ፡ ብኔንሰ ፡ ብራ ፡ መሌ ፡ ፈቴን ፡ ደኑንሞ ፡ ቱርቴ ፡፡ ጫካ ፡ ኬሳ ፡ ሶኮክሱ ፡ ዱጌኛን ፡ መታሳኒ ፡ ኦልቀበኒ ፡ እጀ ፡ በባሰኒ ፡ ሰንግቸ ፡ እላለኒ ፡፡ ሁንዴምትሳኒስ ፡ ዋን ፡ ሐመ ፡ ወደ ፡ ገኡ ፡ ከነ ፡ ራጀፈተኒ ፡፡ ፈቶተ ፡ ኬሳደስ ፡ ቶኮ ፡ ጀቴ ፡፡ አን ፡ ሰንጋ ፡ ከናን ፡ ቅጣቹንደንደውሞሬ ፡፡ አኩመ ፡ ከነ ፡ ጀቴን ፡ ሐመ ፡ ደንዴሶ ፡ ወልኬሳ ፡ ያቴ ፡፡ ኤርገ ፡ ከነ ፡ ጎቴ ፡ ኦፍ ፡ ድፍቴ ፡ ህርዮተሴ ፡ ጋፈቴ ፡ አመኦ ፡ ሰንግቻን ፡ ሀንቅጣኔሞ ፡ ጀቴ ፡፡ እሳን ፡ ካን ፡ ገሬ ፡ እትገዐሰኒ ፡ ጀደኒንስ ፡፡ እሳን ፡ ቅጣቹ ፡ ዲሲ ፡ እት ሌንድአኔ ፡፡ ከና ፡ አቺ ፡ ጉደ ፡ ዴከምቴ ፡ ሐመ ፡ መሌ ፡ ኦፍ ፡ ድፍቴ ፡ ደቴ ፡ ብኔንቲን ፡ በርጬን ፡ ኩን ፡፡

" ለፈንቀቀብኔኖቀተኑ ፡፡ "

II.

Warabeisā́f Wongo

Gāf toko ç̌ākā kesati warabeisiníf wongon woliti ḍū́fani. Warabeisičís isei qabatei, "taka besán nā-fīdi, taka ido tāumsa nā-tolči" jeḍei, isei ḍamāfnán[1] jeteini: "Otun nama taei, ákana nā-ḍipiftei[2] gara jalateiti naneirgatu turtei." Inís jeḍeini, "Namni māli?" Iseinís deibiftei jeteini: "Yō feitei, kuotu, ḍaqein si-agārsīsa namni māl aka taei." Wol fuḍatani otu adeimanū́s, jārsa dulōma tokōti ḍū́fani. Warabeisičís " kuni nama?" jeḍei isei gā́fatei. Iseinís deibiftei: " Wau, kunis nama turei maleí, nama mīti." Amó dā́rbani wol būkei[3] otu adeímanu, mūça tokọ̄ti ḍū́fani. Inís "ini kuno namā́-rei?" jenānin, wongitin jeteini: "Wau, ini kunis nama tāū́f jira maleí, amale[4] nama mīti." Dárbanimó otu adeímanu, dargagesa qauwei qabu tokōti ḍū́fani. Warabeisiçís álanamó[5] "kuno namā-rei?" jeḍei gāfanán, wongitin jeteini: "Ei, ini kunis nama-meí, yō jagna tātei, iti-çeii qabaḍu." Akumāni qabačū́f iti-qajeileinís, namiči qauweisa iti-rúkutei gū́rasa warānei. Kana ači wongiti-ḍā́ ḍuga galčei, gū́rasa sukū́mata namiča dura baei gogei.[6]

---

[1] Ḍamā-, be tried, bothered. [2] Ḍipiftei, from ḍipis- or ḍibis-; cf. ḍib- in the verbs, here it is used participially. "Place" is understood after gara. [3] Cf. nā-būkei, "by my side," "near me." [4] Amale is formed from ama, "now" + the suffix . . . -li, "even," "not even." With a negative amale means "not yet"; with a positive it means "yet." Cf. ganā. [5] Alana = ama, "now." [6] Gogei = báqatei.

A HYÆNA AND JACKAL

One day in the forest a hyæna and jackal met together and the hyæna seized her, saying: "Either bring me water or prepare for me a resting-place!" And she, being wearied, said to him: "If I were a man, you would not constrain me so nor send me wherever you wish." And the hyæna said: "What is a man?" She replied: "If you desire, come and I will go and show you what is the meaning of a man." And while they were going in company, they came to an old man. And the hyæna asked the jackal if this was a man. She replied: "No! But this was a man; he is not one now." Then they passed on and while journeying side by side they came on a boy. And when he said: "Is this a man, then?" the jackal replied: "No! but he will soon be becoming a man, he is not yet one!" So they passed on and while on the way they came to a young man who had a gun, and the hyæna asked again: "Is this a man, then?" and the jackal said: "Yes! this is really a man: if you were brave, you would jump on him and seize him!" Thereupon the hyæna went straight at him to seize him, and the man fired his gun at him and wounded his ear. Thereafter he believed the jackal, and rubbing his ear fled from before the man and escaped.

ወራቤሳፋ ፡ ዋንጎ ፡፡

ጋፋቶኮ ፡ ጬካ ፡ ኬሰት ፡ ወራቤስኒፋ ፡ ዋንጎን ፡ ወልትዱፈኒ ፡፡ ወራቤስችስ ፡ ኣሴ ፡ ቀበቴ ፡ ተከ ፡ ብሳን ፡ ናፋዲ ፡ ተከ ፡ ኣዲ ፡ ታዑምሳ ፡ ናቶልቺ ፡ ጀዴ ፡ ኣሴ ፡ ዶማፋናን ፡ ጀቴኒ ፡፡ ኦቱኝ ፡ ነመ ፡ ተዔ ፡ ኣከነ ፡ ኒድጵፋቴ ፡ ገረ ፡ ጀለቴት ፡ ኼርገቱ ፡ ቱርቴ ፡፡ ኣንስ ፡ ጀዴኒ ፡ ነምኒ ፡ ማሊ ፡፡ ኣሴንስ ፡ ዴብፋቴ ፡ ጀቴኒ ፡፡ ዮ ፡ ፌቴ ፡ ኮቱ ፡ ዶቄን ፡ ስኣገርሲሳ ፡ ነምኒ ፡ ማል ፡ ኣከ ፡ ተዔ ፡፡ ወልፏዶተኒ ፡ ኦቱ ፡ ኣዴመኑስ ፡ ጀርሰ ፡ ዴሎማ ፡ ቶኮት ፡ ዱፈኒ ፡፡ ወራቤስችስ ፡ ኩኒ ፡ ነማ ፡ ጀዴ ፡ ኣሴ ፡ ጋፈቴ ፡፡ ኣሴንስ ፡ ዴብፋቴ ፡፡ ዋዉ ፡ ኩንስ ፡ ነመ ፡ ቱሬ ፡ መሌ ፡ ነመ ፡ ምቲ ፡፡

ኣሞ ፡ ደርበኒ ፡ ወልቡኬ ፡ ኦቱ ፡ ኣዴመኑ ፡ ሙጬ ፡ ቶኮት ፡ ዱፈኒ ፡፡ ኣንስ ፡ ኣኒ ፡ ኩና ፡ ነማሬ ፡ ጀናኒን ፡ ዋንግቲን ፡ ጀቴኒ ፡ ዋዉ ፡ ኣኒ ፡ ኩንስ ፡ ነመ ፡ ተዑፋ ፡ ጅረ ፡ መሌ ፡ ኣመሌ ፡ ነመ ፡ ምቲ ፡፡ ደርበኒሞ ፡ ኦቱ ፡ ኣዴመኑ ፡ ደርገጌሰ ፡ ቀዌ ፡ ቀቡ ፡ ቶኮት ፡ ዱፈኒ ፡፡ ወራቤስችስ ፡ ኣለነሞ ፡ ኩና ፡ ነማሬ ፡ ጀዴ ፡ ጋፈናን ፡ ዋንግቲን ፡ ጀቴኒ ፡፡ ኤኤ ፡ ኣኒ ፡ ኩንስ ፡ ነማ ፡ ሜ ፡ ዮ ፡ ጀግነ ፡ ታቴ ፡ ኣትጬኢ ፡ ቀበዱ ፡፡ ኣኩመኒ ፡ ቀበቹፋ ፡ ኣትቀጀሌንስ ፡ ነምቺ ፡ ቀዌሳ ፡ ኣትሩኩቴ ፡ ጉረሳ ፡ ወራኔ ፡፡ ከና ፡ ኣቹ ፡ ዋንግቲዶ ፡ ዱጋ ፡ ገልቼ ፡ ጉረሳ ፡ ሱኩመበታ ፡ ነምቾ ፡ ዱራበሌ ፡ ጎጌ ፡፡

III

Gōwuma Bosonu

Bosonun toko būrqa, besánisa sonán talīla turei, kesa otu besán ḑūgu, bífasa ači kesati ārgei. Isa babaiesa gáfasa yōmu ẖūbatei ilālei, guda gámadei. Isa qaqala mílasa garu yōmu

ārgei, gadei. Otūni ijajei akan of ilálatu, namni adamsu toko ḍūfei sareisa wojin. Bosoničis húmṇasa hundumán kāču[1] jalqabei faiỵānis ç̌āka limiṭi toko kesa liṭei, ačiti inōla seiei ábdatei. Ačumānis hánṭaṭin mūka gāfasāti marmei isa qábatei bāūs dáḍabei. Akanumás warāna namiča adamsu sana afán[2] buei.

---

[1] Kāt-, to run, gallop; IV. Form, kāčis-, c. to run, gallop.

[2] Afán does not seem to mean "mouth" here. The phrase afán buei means "met" or "struck" (him).

The Foolish Bushbuck

A bushbuck, while drinking water from a spring, the water of which was exceeding clear, saw his face in it. When he had looked carefully at his beautiful horns, he was very pleased. But when he saw his slender legs, he was grieved. Whilst he stood to gaze at himself, a hunter came with his dog. And the bushbuck began to gallop with all his might and entered into a dark forest in safety; there he said hopefully to himself, "I shall hide." But there the bough of a tree twisted itself around his horns and caught him so that he could not escape. And so that hunter's spear found its mark.

ኅውማ : ቦሶኑ ::

ቦሶኙን : ቶኮ : ቡርቃ : ብሳንሳ : ሶናን : ተሊሰ : ቱሬ : ኬሳ : ኦቱ : ብሳን : ዱጉ : ብፈሳ : አቺ : ኬሰት : አርጌ :: እሰበበኤሰ : ጋፈሳ : ዮሙ : ሁበቴላሌ : ጉደ : ገመዴ :: እሰቀቀልዐ : ሚለሳ : ገሩ : ዮሙ : አርጌ : ገዴ :: ኦቱኒ : እጀጀ : አከነ : ኦፍ : እላለቱ : ነምኒ : አደምሱ : ቶኮ : ዱፌ : ሰሬሳ : ወጅን :: ቦሶንቺስ : ሁምነሳ : ሁንዱማን : ካቹ : ጀልቀቤ : ፈያንስ : ጫካ : ልምጢ : ቶኮ : ኬሰ : ልጤ : አችት : እንኦለ : ሴኤ : አብደቴ :: አቱማንስ : ሀንጠጢን : ሙካ : ጋፈሳት : መርሜ : እሰ : ቀበቴ : በኡስ : ደደቤ :: አከኑመስ : ወራነ : ነምቾ : አደምሱ : ሰነ : አፋን : ቡዌ ::

IV

WĀQNO KEITĪ-REI ?

Namni iyesi toko soresa óf-jaja[1] tokṓf inhójeta turei. Gāf toko bakei bā́ani, asíf ači otu deideíbianu soresiči ákana jed̥eí Īsa gā́fatei. "Beikta aradā́n kunff sun kan eiñūti ?" Inis "wau, inbeiku" jed̥ei deíbiseifi. Soresiči jed̥eini. "Eiga siač beiki kun húndinu ka-nama bira aka intāni, kṓtuma maleí. Hundúmtinu kan ati nano kanati ārgu dandeisu kōti." Iyesiči taka çal jed̥ei ijajei d̥ābatasāti eírkatei. Gónfosā́s ofira fūd̥ei, qū́basa gara Wāqati ol qabeiti ijájabūma-d̥ā́n[2] isā́n jed̥ei: "kuno ani Wāqa nanārga inísimó keitī-rei ?" Soresiči korā́n sunis naei,[3] wān deibisū́f d̥abei. Bad̥ād̥ū́masā́tinís[4] otu of injajin búbulei.

---

[1] Jaj-, "praise, extol." [2] A reduplicated root ; cf. jabā, "strong." [3] Nā-, "start, shy," hence "to be astounded." [4] There is an adj. bad̥ād̥a, "rich."

"IS THE SKY YOURS ?"

A poor man used to work for a boastful rich man. One day they went out into the country and while walking here and there the rich man spake thus, and asked him, "Do you know to whom belong this and that field ?" And he answered him saying, "No, I do not know." The rich man said to him, "Henceforward know that all this does not belong to any other man save me. All that you can see around from here is mine !" The poor man for a little was silent, and stopped, leaning on his stick. Lifting his hat from his head, he raised his finger up to heaven and said to him fearlessly, "Behold, I see the sky : is it too yours, then ?" And that proud rich man was astounded and a reply failed him. And he lived long without priding himself on his riches.

ዋቅኖ : ኬቲሬ ::

ነምኒ : ኢዩሲ : ቶኮ : ሶሬሰ : ኦፋጀጀ : ቶኮፋ : ኢኖጀተ : ቱሬ :: ጋፋቶኮ : በኬ : በአኒ : አቢፋ : ኡቾ : ኦቱ : ደዴብአኑ : ሶሬስቺ : አከነ : ጀዴ : ኢሰ : ጋፈቴ :: ቢክታ : አረደን : ኩኒፋ : ሱን : ከንኤኙቲ :: ኢንስ : ዋኡምቢኩ : ጀዴ : ዴብሴፈ :: ሶሬስቺ : ጀዴኒ :: ኤጋ : ስዐቾ : ቤኪ : ኩን : ሁንድኑ : ከነመ : ብሪ : አከንታኔ : ኮቱመ : መሌ :: ሁንዲምትኑ : ከን : አት : ኖኖ : ከኑት : አርጉ : ደንዴሱ : ኮቲ :: ኢዩስቺ : ተከ : ጨል ጀዴ : ኢጀጀ : ደበተሳት : ኢርከቴ :: ጎንፎሳስ : ኦፋሪ : ፏዴ : ቁበሳ : ገረ : ዋቃት : ኦልቀቢቲ : ኢጀጀቡማዴን : ኢሳን : ጀዴ :: ኩኖ : አን : ዋቀ : ነኸርጋ : ኢንስሞ : ኬቲሬ :: ሶሬስቺ : ኮሪን : ሶንስ : ነኤ : ዋን : ዴብሱፋ : ዶቢ :: በዶዴማሳቲንስ : ኦቱ : ኦፋንጀጆን : ቡቡሌ ::

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